TAMIL CIVILIZATION

Quarterly Research Journal of the Tamil University

Vol. 7 No 1 March 1989

CONTENTS

Communal Cleavage and the Punjab Problem
- *Aroma Glory* Sam 1

Shakespeare in Tamil Verse
- **Palany. Arangasamy** 10

The Satakas in Indian Literature: A Bird's Eye View
- **S.N. Kandaswamy** 16

Trends in the Comparative Study on Panini and Tolkappiyam
- **K. Meenakshi** 31

The Theosophical Society and its Contribution to Tamil Society in the 19th Century
- **C. Paramarthalingam** 37

Botany of Kanehipuram
- N.C. Nair and *V.S. Ramachandran* 55

Women's Education in the Tamil Country between 1947 and 1967 A.D.
- **R. Natesan** 64

A Note on the Antiquity of Vrddhagirisvara Temple at Vrddhacalam
- **T. Chandrakumar** 74

Bhakti and Cankam: A Note on the Stirrings of Tamil Nationalism
- **K.I. Koppedrayer** 80

Board of Editors: Dr. M.S. Andronov *(Moscow)*, Prof. R.E. Asher *(Edinburgh)*, Prof. F. Gross *(France)*, Prof.N. Karashima *(Tokyo)*, Dr.A.S. Raman *(Madras)*, Prof. Herold F. Schiffman *(Washington)*, Prof. S. Singaravelu *(Malaysia)* and Prof.S.Vithiananthan *(Sri Lanka)*.

Editorial Board Committee: Dr. P. Rengasamy, (Editor), Dr. Y. Subbarayalu, Dr. Mrs. Gnana Kulendran and Mr. T. Padmanaban of the Tamil University.

Publisher: Director of Publications, Tamil University.

The *Tamil Civilization* is a Quarterly Research Journal of the Tamil University intended for the researchers in Tamilology and Indology, history of migration of the Tamils to different parts of the world and their social and cultural problems.

The journal will contain articles, notes, reviews and reports on Tamil language and literature, linguistics, translation, temple architecture, sculpture, painting, dance, drama, music, ancient sciences, ancient industry, *siddha* medicine, history, epigraphy, archaeology and all other aspects of Tamil culture and related themes.

Articles, reviews, notes and announcements should be written according to the guidelines provided in our style sheet. Copy of the style sheet can be had free of cost from any one of the members of the Board of Editors.

For reviews two copies of the books to be reviewed should be sent to the Editor. The reviewer will be given 25 off prints gratis and the author of the book 10.

SUBSCRIPTION

	India & Sri Lanka		Foreign
Single Issue	Rs.	15-00	U.S.$ 3/-
Double Issue	Rs.	30-00	U.S.$ 6/-
One Year	Rs.	60-00	U.S.$ 15/-
Five Years	Rs.	240-00	U.S.$ 60/-

Correspondence: All manuscripts, books for review, subscription and all other matters should be addressed to the Director of Publications, Tamil University, Thanjavur 613005, Tamil Nadu, India.

Articles in *Tamil Civilization* do not necessarily represent the views of either the Tamil University or the Board of Editors.

TAMIL CIVILIZATION

Quarterly Research Journal of the Tamil University

Vol. 7 No 1 March 1989

TAMIL UNIVERSITY
THANJAVUR
TAMIL NADU
INDIA

CONTENTS

Communal Cleavage and the Punjab Problem
- ***Aroma Glory*** **Sam** 1

Shakespeare in Tamil Verse
- **Palany. Arangasamy** 10

The Satakas in Indian Literature: A Bird's Eye View
- **S.N. Kandaswamy** 16

Trends in the Comparative Study on Panini and Tolkappiyam
- **K. Meenakshi** 31

The Theosophical Society and its Contribution to Tamil Society in the 19th Century
- **C. Paramarthalingam** 37

Botany of Kanchipuram
- **N.C. Nair and V.S. Ramachandran** 55

Women's Education in the Tamil Country Between 1947 and 1967 A.D.
- **R. Natesan** 64

A Note on the Antiquity of Vrddhagirisvara Temple at Vrddhacalam
- **T. Chandrakumar** 74

Bhakti and Cankam
A Note on the Stirrings of Tamil Nationalism
- **K.I. Koppedrayer** 80

Tamil Civilization
Vol 7 No. 1

COMMUNAL CLEAVAGE AND THE PUNJAB PROBLEM

Aroma Glory Sam

"Communalism" can mean different connotations. It is defined as religious antagonism caused by the projection of religion into the sphere of politics. India is a secular nation. But since time immemorial a lot of other religions have contributed to its ethos. It has assimilated people from other countries and from other religions. Secularism in the Indian context has traditionally meant patronage of all religions. It does not mean enmity towards other religions.

Today secularism is very in India. It is still weaker because of an economic failure and the unevenness of economic growth. People tend to gravitate to narrower interests, and these tend to be based on religion or community or caste. When this happens, the politicians step in. Emphasising a minority character, the politicians try to exploit situation. This is the enemy with in the forces that are pulling India apart.

Sikhism is one of the Indian religions! with a recognisable seat of authority and inspiration. Every religion has much that is valuable just as every tradition has much that is today regressive--whether it is progressive at one ge or not. Ideological back ground of Sikh religion reveals that none of its founders; The Sikh Gurus envisaged the foundation of an independent Sikh state in the sense in which the "state" is used in political science. Reference is made to the Japji xxvii where the Guru Nanak describes God as "King of Kings" both in the spiritual and temporal domains. As per Paurai he did not mean to refer God as a head of a political state.

By the end of the 16th century Sikhs became to some extent self governing community, sustained by a well planned organisational structure created by Gurus and a profitable system of collection of funds. Inspite of moderate affluence drawn from agriculture and trade, Sikhs did not possess the resources to build up a 'state' or even to organise a

system of government parallel to the Mughal system. In the 17th century during the days of the 10th Guru the problems originated due to the Mughal religious policy. But there was no trace of a militant church developing into a political-cum-military threat to the Mughul empire. But the Sikhs were gradually accustomed to a kind of government of their own and began to feel themselves as a firmly organised and strong party in the state. Guru Arjun Singh urged the Sikhs for armed resistance in case of necessity and on his premature death-bed left instructions to his successors to take precautionary measures against any attack from the Mughal Govt. This event attributed to the genesis of what happened in later times. Guru Gobind Singh made a clear distinction between temporal and spiritual sovereignty. The creation of Khalsa is regarded as his greatest achievement. He prepared the ground for the political developments in the 18th century. He was the political father of the Punjab state established by the Khalsa and the Punjab raised to political pre-eminence by Ranjit Singh.

Under Ranjit Singh (1780 to 1839) Sikhs found their strength and power established politically and they took roots in Punjab as a kingdom. The most enduring political achievement was the recovery of Kashmir and the North-West Frontier areas. But for this political foresight and military enterprise of the sikhs Kashmir would not have been an Indian state today. Ranjit Singh had some sort of remote contact with Russia and Burma, but its exact nature and implications are unknown.

After Ranjit Singh, the sikhs brought disaster upon themselves, the leaders by their reckless ambition, the troops by their patriotic indiscipline and violence. These created complications which accelerated the fall of sikh power and the rise of British sovereignty.

The Search for Khalistan

The genesis of the Sikh's thirst for a separate identity which has recently taken on a violent secessionist character can be traced back to the British rule. It began with the periodic census initiated by the British which classified people on the basis of religion and the census commissioners in the Punjab found that it was difficult to differentiate between Hindus and Sikhs. To overcome this problem the census of 1891 laid down that a true Sikh is a member of the Khalsa, a follower of the Ordinances of Guru Gobind Singh.

But by the next census of 1901, this means of identification had to be modified because of the unwillingness of large numbers of Jains and Sikhs to be classified separately from the Hindus. They were therefore registered as Jain-Hindu or Sikh Hindus. This

policy once again underwent a change in 1931 when it was laid down that a man could not call himself a Sikh-Hindu but would have to decide under which separate body he would like to be classified.

Along side, a movement to de-Hinduise the Sikhs soon took shape. It wanted to wrest control of Gurdwaras from the Udase sect founded by Sahrichand eldest son of Guru Nanak. The Udasis were accused of being brahminised and following Hindu rituals. In 1920, the Shromani Gurudwara Prabandhak Committee (SGPC) was accordingly formed to take over the shrines. Its comrades, the akali dal, forcibly took over shrine after shrine in no time.

Rather than offend radical Akali sentiments, the British chose to keep out of the struggle. In 1925, they even legalised the process by passing a Gurudwara Act. The shrines thus formally came under SGPC. While the number was around 300 shrines initially, more and more were added over the years. This victory gave Akali militancy an area of respectability and confidence.

After partition and creation of the state of Punjab, the sikhs became a major electoral force. While they were a mere 10 percent in undivided Punjab, in the newly formed state they constituted 35 percent in 1951 and were in a majority in six districts of the state. In the early years after independence, the Akalis were content exploiting this importance enjoyed by the Sikh community in Punjab to extract major gains in the elections.

But gradually, over the years, an element of fundamentalism began to seep into Sikh politics. Orthodox Sikh elements in the Akali Dal feared that modern values and the vast Hindu community, which constitutes 80% of Indian population would swamp the tiny Sikh community. This feeling gathered momentum in the early seventies. The Akali leaders set up a committee of eminent sikhs and entrusted them with the task of redrawing the aims and objectives of the sikh panth to give a more vigorous lead for their achievement. Subsequently, in 1973, the working committee of the Akali Dal, at a meeting in Anandpur Sahib (where the last Guru in Anandpur founded the Khalsa) accepted these proposals of the Sikh leaders. This has come to be referred to as Anandpur Sahib resolution, Which today formed the basis of the Akalis demands.

However, by then more extremist forces had jumped into the Akali bandwagon. The single most prominent leader who emerged on the scene was Sant Jamail Singh Bhindranwale. The Akali Dal at that time was dominated by Prakash Singh Badal, the former Punjab Chif Minister, Harchand Singh Longowal, the

respected Sikh religious teacher and Gurcharan Singh Tohra who headed the SGPC. It was the congress (I) that tacitly projected Bhindranwale, head of the Damdami Taksal, as a counter to the Akali leadership. The emergence of Bhindranwale under the patronage of the congress(I) virtually opened up a pandora's box of problems. The differences between the then Union Home Minister Jail Singh and Punjab's congress (I) Chief Minister Darbara Singh, only exacerbated the problem.

The extremists first struck with the murder of Baba Gurbachan Singh, leader of the Nirankri sect on April 24, 1980 in New Delhi. On September 9, 1981, the extremists shot dead Lala Jagat Narain, the head of the Punjab chain of News papers. Bhindranwale who was accused of masterminding the Lala's murder, was arrested at Mehta chowk, on Sept.20,1980. However, on October 14,1980, the Government released Bhindranwale, saying that there was no evidence to link him to the Lala's murder. This marked the ascendance of Bhindranwale as a cult figure among extremists in Punjab. It also transformed him into a sworn enemy of the Government, silently working for Khalistan through violent means.

A turning point was reached when Sikh terrorists massacred Hindu bus passengers on Oct. 5, 1984. The next day the Darbara Singh ministry was suspended and president's rule declared. Eventually, the Government realised that the Sikh terrorism which it had encouraged earlier to neutralise the Akalis had now got out of hand. Thus on June 6, 1984, the army seized the Golden Temple after a bloody battle code named Operation Blue Star.

Bhindranwale and company were wiped out, but the Sikh psyche was irretrievably banished by the act. Especially by the destruction of the Akali Takht in the crossfire between the army and terrorists rather than wiping out terrorism, this single act gave the terrorist movement added impetus and Mrs. Gandhi herself paid the price for the army action when she was shot down by Sikh members of her body guards on. Oct. 31, 1984. Major General Vaidya, the most outstanding hero of Independent India was also shotdown by the extremists. After he took over, Rajiv Gandhi made an attempt to solve the problem when he signed an accord with Harchand Singh Longowal on July 21, 1985.

The extremists shot Longowal dead soon afterwards on 20 Aug. 1985 at Shepur Gurudwar near Sangrur in Punjab. But in the assembly elections the Akali Dal, headed by Surjit Singh Barnala rombed to power in September 29, 1985. The accord itself however, seemed jinxed. The two commissions set up by the Government to decide the transfer of Hindu

speaking areas of Fazilka and Abohar to Haryana and the simultaneous transfer of Chandigarh to Punjab as part of the accord failed in their task. Even the Barnala Governments attempt to root out terrorists by inducting Julio Ribeiro as the Director General of Punjab Police on April 1, 1986 has failed in the absence of a political solution.

Complicating the political impass the five head priests dissolved the rival Akali faction in 1986 and formed the unified Akali Dal. Chief Minister Barnala refused to acknowledge this and was promptly excommunicated by Darshan Singh Ragi, acting head priest of the Akal Takht. But a massive gathering of Barnala's supporters rejected this move at Longowal Village. Darshan Singh Ragi himself was soon forced to leave the Akal Takht by the extremists. He was replaced by J.S. Manochahal, declared as a terroriest by the police. Presidents rule was imposed on Punjab, on May 11, 1987 and the situation continued with terrorism.

The occurrences in Punjab cannot be divorced from the wider international context. The security environment of India has worsened. Powerful forces are at work to undermine India's political and economic strength. A sensitive border state with a dynamic record of agriculture and industrial development would be an obvious target for subversion.

Even if the whole issue of foreign involvement is dismissed, the Government has reasons to believe that the terrorists are receiving different types of active support from certain foreign sources. While no direct allegation has been made against Pakistan, section dealing with the activities of sikh secessionist elements abroad makes veiled references which are nevertheless, significant even if evasive. The activists of Dal Khalsa have been quoted as having said that they regard Pakistan as their natural ally and that once Khalistan is formed, Pakistan would accord a status similar to that of vatican to the Nankana Sahib, the birth place of Guru Nana Sahib Dave near Lahore. Similarly Dr. Jagit Singh Chauhan, the self styled president of the national council of Khalistan has been claiming Pakistani support and his key lieutenants claim that they have been, regularly visiting Pakistan. The Government published white paper on Punjab agitation suggests that the USA, UK and Canada have been allowing the Khalistan secessionist groups to function freely to the detriment of India's interest.

According to the CBI report Bhindranwale wanted a separate state and that he armed the terrorists to kill any one who came in the way of achieving that goal or spoke against it. A policy of drift by the Government could only make ground more fertile for the

machinations of foreign powers who will inevitably try to fish in troubled water. Allegations of Pakistan's involvement in Punjab are there. In any case it will be unrealistic to hope that Pakistan would keep out of a situation like this right next to its most sensitive border. Extremists are already being guided and trained by retired officials of the Indian army. Some in subversive guerilla activity.

The original religious demand of the Akalis have more or less been accepted. The government has offered to relay the gurbani from the Golden Temple on the radio for 90 minutes every day, sale of tobacco has been banned in the area around the Golden Temple. Sikhs can carry small kirpans on Indian Airlines flights and so on. Political demands like Chandigarh, river water and other issues are mostly conceeded. They cannot be solved in isolation, because it is linked with other states. The river water question deeply concerns both Haryana and Rajasthan. Infact, upset by the Punjab government's arbitrary action of diverting a large portion of the existing water supply, the Rajasthan government has decided to go to the supreme court. Each state must honour the commitments made by the previous state governments. If each issue has to be opened after a new government comes to power, it will make a mockery of administration. States should abide to certain norms and principles, traditions, precedence and Supreme Court decision. They should keep national interest above regional and religious consideration.

The Akalis have basically been demanding that the issue of the River Water Problems be given to the Supreme Court, and there should be no harm in doing that. On Chandigarh the government has decided to give it to Punjab on an offer of money for building a new capital to Haryana. Fazilka, Abohar has to be transfered to Haryana with the transfer of Chandigarh for which the dispute is not yet over.

Inter-state disputes cannot be solved with the gun men of one state dictating their terms. It has to be a package deal. Akali's claim that their territorial demand should not be consider as communal. They are hardly communal. Punjab today offers no easy solutions. The terrorists stand for their own cause as one of the entire community. It has worked because the cause is religious and its warriors wear the garb of holy men.

It is essential to simultaneously remove all communal fears in both Punjab and Haryana. Both the anti-Sikh and anti-Hindu and Vice Versa protective movements need to be checked. so far, the governments at the state and centre have merely been going round in circles trying to find bureaucratic negotiations and solutions to a problem that is

essentially political and psychological. For instance, no genuine effort has been made to win the battle of hearts and minds in Punjab while radio and television have been full of rhetoric on Hindu-Sikh harmony, no concerted effort has been made to deny terrorists the propaganda mileage from their hit-and-run attacks.

Every concerned Indian is worried about terrorism in the Punjab and it would be foolish to under-estimate the challenges that terrorism poses for the modern state. The choices are complicated and painful, especially in a situation where all sides acknowledge that 'normal' means of handling law and order just don't work in Punjab. From the government's perception every option has to be examined, every avenue explored when dealing with such a persistent, difficult and violent problem. Punjab cries out for, yet defies solution. It took the life of one Prime Minister and constantly threatens the successors.

The state has seen a succession of governors, chief ministers, politicians, priests, police chiefs, special advisers and other bureaucrats who have tried to tackle the problem. The centre and the state government seem to have tried everything in the book to calm the state. A mixture of negotiations and force, moderate and severe doses of pressure, conciliation,, crackdowns. The army, even an accord . . . . . Nothing appears to have worked. The situation appears as confusing as ever and a solution equally distant. Massacres, bomb blasts, shootouts, arrests, flushing out operations - these have entered the jargon of our newspaper headings.

Critics wonder whether the government has ever thoughtout policy of a long term perspective to bring peace in Punjab. No group or force can succeed against the might of a determined government. India's own experience in the north-east as well as Ray's own experience with the Naxalites in West Bengal are testimony to this belief. However it must be underlined that Naga insurgents continue to be active, years after the back of the insurgency there was broken. And Naxalites are active in Bihar, Mathya Pradesh, Andra Pradesh and Maharashtra. It took nearly 25 years for security forces to subdue a relentless foe in the Naga guerillas. Yet, there are still atleast 500 Naga extremists, many of whom are armed and based in Burma. There are some in Manipur who occasionally strike terror and death in parts of that State and Nagaland. The Naga rebellion was a full scale insurgency, it is not like the isolated terrorism of the Punjab. The problem can be subdued. But rarely, perhaps even never crushed, the terrorists are not on the run. They will regroup and then hit back hard. Terrorism is

certainly worse that insurgency.

India will be for a long time chewing and digesting the lesson of Punjab. The use of army in storming the Golden temple and other sikh shrines - turned - fortresses, the unprecedented immobilisation of the whole state, the loss of several hundred lives, are the deep anguish among the country's 15 million or so sikhs and the very fa[illegible] [illegible]at it came to such a pass [illegible] this embodies the prob-[illegible]m of Punjab with a frightening importance unsurpassed, probably, by any other of independent India's periodic crises. The Painful experience in it is that there is no victors or vanquisher.

Religion and politics can only come together in an explosive mixture. True sikh politics has always had its foundation in sikh religion. The sad truth is that ideals represented by the content of secularism have been eroded, all too often delibrately, since they were first pronounced at the time of independence, Individuals who preach hatred, who build walls between communities and religious leaders who see an easy vote in the emphasis of narrow religious ends, who openly heap abuse on other communities - such elements are no larger fringe elements, they are all too easily becoming, part of mainstream politics and religious leaders. The result of this is not just the Punjab terrorists, but the break-up of society into competitive enclaves and the sparks that fly everytime there is friction between any two.

The indecision in coping with social and political problems as any attemps to milk them for political advantage merely encourages them to deteriorate from manageable to unmanageable proportions. The history of Punjab agitation and the terrorism unleashed in its wake abounds with lost opportunities and political miscalculations. This emboldened the extremists in pursuing their charted path even more vigorously. The breakdown of the administration and the law order machinery are then an inevitable corollary.

Much of sikh resentment against government rests on the belief that invasion of the temples is a greater sacrilege than their conversion into fortified sanctuaries for terrorists and killers. Operation Blue Star is the biggest and most significant counter terrorist action undertaken anywhere in the world.

The need of the hour will be to entrust Punjab to leadership that understands the sentiment of the whole problem. It will be unrealistic to expect the army of the bureaucrats to do that after the operation blue star and the anti sikh riots allowed after Mrs. Gandhi's assassination. It is a complex mix of religious and political issues that only pragmatic politics can tackle.

REFERENCE

Arun Shourie, (1986), *Religion in Politics*, Roli Book International, New Delhi.

Banerjee, A.C.(1985), *The Khalsa Raj*, A Bhinar Publications, New Delhi.

Ghani Jafar, (1987), *The Sikh Valcano*, Vangnard Books Pvt. Ltd., Lahore.

Kuldip Nair, (1984). *The Frenzy in Punjab*, The Tribune, Chandigarh.

Mcleod, W.H. (1975). *The Evolution of the Sikh Community*, Oxford University Press, New Delhi.

India Today, 1984 to 1989.

Illustrated Weekly, 1984 to 1989.

Tamil Civilization
Vol 7 No. 1

SHAKESPEARE IN TAMIL VERSE

Palany. Arangasamy

Imaginative originality, expressive power and creative genius make Shakespeare a great writer. Shri. Aurobindo puts him on par with Valmiki, Vyasa and Homer in respect of creative talent and poetic excellence.[1] David Daiches observes that Shakespeare was a great poet as well as a great dramatist and it is the combination of these two skills that gives his plays their extra-ordinary power and richness.[2]

In the history of Shakespeare translation in Tamil, seldom attempts have been made to render the English playwright into verse[3] even though the scholarly opinion, in general favours prose rendering, as it is in the case of the modern translations of Homer.[4] Practically speaking, the task of rendering poetry into poetry from one language into another is too rigid a condition to be observed.[5] Moreover a poet rendering another poet in verse-form may not be faithful to the original as his own visionary power may interfere with the process of translation to the extent of creating a new work. However this did not prevent Vaduvoor Duraisamy Iyengar and Kallapiran Pillai from rendering *King Lear* and *Merchant of Venice* respectively. Surprisingly both these scholars were not poets. The first one was a novelist and the other was a Government officer and both had not written poetry previously.

Vaduvoor Duraisamy Iyengar, popularly known as a writer of detectvie fiction adapted *King Lear* changing the title into Mangayar Pakattu (1916), literally the hypocrisy of women, a reference to the treachery of Goneril and Regan. Though Iyengar started his career as a clerk in the service of the British Indian Government, he made use of his leisure to turn *King Lear* into verse with Tamil akaval metre, roughly equivalent to the English blank verse. Kallapiran Pillai translated the *Merchant of Venice* - Venice Vartakan (1932) partly in prose and partly in verse, strictly following Shakespeare.

Iyengar's Tamil version has undergone a few changes, both structural and textual. He has Tamilized the dramatis personae of *King Lear*, as many of the Shakespeare translators have already done. His version is a closet drama, meant for reading and not for theatrical enactment.

Duraisamy Iyengar's adaptation of *King Lear* has a happy ending[6] unlike the original which ends like a Senecan play with five major characters dead and one tortuously blinded. At the close of Tamil version, King lear is restored to sound health and is miraculously cured of his insanity. Iyengar, the adapter has not given any reason why he resorted to major deviation from the original in the last act. But still, reasons for the deviation could rightly be inferred.

The cruel murder of benevolent Cordelia and the death of innocent King Lear would have been obnoxious to an audience that believed in traditional values and ethical principles. Lear's sufferings have been so cruel and our indignation against those who inflicted them has been so intense", as A.C.Bradley observes.[7] These reasons might have emboldened Iyengar to deviate from Shakespeare's version of King Lear.

Iyengar may have been aware of almost the same opinion held by scholars and critics in England. Samuel Johnson has said that the conclusion of the play is contrary to the natural ideas of justice.[8] He has also quoted his friend Warton as saying that the instances of cruelty are too savage and shocking.

To Swinburne, the 19th Century English poet, there was no justice in King Lear. A.C. Bradley has observed that more on principles of dramatic perfection than on sentiment, King Lear and Cordelia must have been saved.[9]

Nahum Tate's version of King Lear[10] may have also inspired the Iyengar to deviate from the original. It may not be far from truth to assume that Iyengar may have had access to Tate's version. This too does not mean that he has solely depended on Nahum Tate for there are differences as well as similarities between Tate and Iyengar in the portrayal of major characters. In Tate's version, Edgar assumes the role of Cordelia's lover and marries her. In the Tamil version, Cordelia remains a woman of immaculate virtue with absolute fidelity to her husband. She resembles an ideal Indian woman of cherishable qualities with genuine affection towards her father and sincere love and loyalty towards her husband. Edgar merely becomes a minister in Iyengar's version. Similarities in both the versions of Tate and Iyengar consist in Cordelia becoming the Queen and King Lear surviving and not suffering. This serves as an evidence that Iyengar was not guided by Tate, even if he had

gone through it.

Other changes that Iyengar has effected into are in character portrayals. The villainous Edmund, on the eve of his death does not speak confessingly but briefly whispers, "Some good I mean to do, despite of mine own nature." In the Tamil version, Kesavan (Edmund) voluntarily confesses in thirtyone lines how he had been evil-minded and greedy. With a deep sense of penitence, he begs mercy prays for clemency and dies. His dying declaration with an essential moral content would have made a tremendous impact on the conservative audience, had this play been enacted.

Moreover, Iyengar makes the counterparts of Cordelia, Edmund and Albany as his mouthpieces, speaks highly of the merits of ethical life and upholds natural justice, another moral twist which would have captured the hearts of the Indian readers.

Unlike the last scene of the original where King Lear is fainting to death, in the adaptation the good old King lies in cosy bed, calmly attended to by his youngest daughter. She is gently massaging the feet of her father and he wakes up to apologize to her for his erstwhile erratic behaviour. She stands up politely and talks to him that it is her bounden duty as a daughter to attend to him. This is a picture which one can visualize even to-day in an average Tamil home symbolizing the great esteem in which parents are held.

Omissions from the original include the storm scene and a few passages of the Earl of Kent which do not promote dramatic action. The dramatic spectacle of an old man facing the fury of nature and breaking down mentally would have proved too much for the readers not accustomed to seeing violence and that too on a benevolent character. However, the sporadic omission of passages and part of the scenes have not spoiled the even tenor of the adaptation.

The style of the adaptation is readable because of words and phrases that flow without much effort or strain. Literary echoes, not entirely conscious from Tirukkural, Cilappatikaram and Hymns of Pattinathar exemplify the translator's closeness and familiarity with Tamil literature.

Iyengar's adaptation may not have been very much popular as it is evidenced by the fact that there is a gap of nineteen years between the first and the second editions.[11] Iyengar did not subject himself to a "mass hypnosis of uncritical veneration of Shakespeare." He is unique in boldly deviating from the English playwright and giving a fitting finale to the Tamil version in consonance with the contemporary cultural background.

Kallapiran pillai, a Revenue official in the Madras Province under the British rule has made a Tamil rendering of the *Merchant of Venice*. Except in a very few places, the rendering closely follows the original. In exposing a playwright in toto to alien readers, without resorting to digressions, localizations and omissions, the problems that hamper the understanding of the play are not only the stylistic devices such as pun, equivocation, satire, irony and allusion but also the cultural incompatibility and untranslatability. The only solution to all these is an effective use of footnotes. Among the translators of the first two decades of the present century, Kallapiran Pillai may be said to have resorted to the maximum use of footnotes. Mythological and classical references are neither localized nor transformed but included in the Tamilized form as they were in the original.

The malapropism of Launcelot[12] in uttering 'reproach' instead of 'approach' is fittingly rendered by Pillai by making Launcelot use a similar two-syllable Tamil word 'Vasavai' (to scold) instead of 'Varavai' (to come). To those who are not familiar with malapropism in Tamil, the footnote explains that as "Launcelot is comical by nature, he deliberately uses the word 'vasavai' instead of 'varavai.' Thus the footnotes come in handy to the translator to maintain a balance between the warranty of the original and acceptability of the translation.

Certain passages that contain obscene references may be prohibitive for a Tamil translator who deals with an essentially conservative readership. A few references Pillai omits because he has no means of covering the vulgarity of certain passages. But where an obscene word is a pun, he promptly seizes the plain meaning and keeps his readers in ignorance of the hidden meaning and of Shakespeare's capacity to crack vulgar jokes to please his groundlings. Let us see an example:

A passage whose Gratiano addresses Nerissa contains a coarse and vulgar joke.

> Well, do you so, let me not
> take him then
> For if I do, I will mar
> the young clerk's pen
>
> V-I-234

He says that "he will spoil the young clerk's attractiveness to women by castrating him, using the word 'pen' deliberately to suggest 'penis' if he catches him with Nerissa. In the Tamil rendering Gratiano speaks as follows:" Well, you do so, but let me not see him, still, if he is found by me, I will deprive him of his profession." Needless to say that the suggestive meaning of the word 'pen' is suppressed.

When Pillai himself is not able to tone down a passage, he

omits it outright.

Nerissa: And pardon me,
my gentle Gratiano
For that same scrubbed
boy, The doctor's clerk
In lieu of this, last night
did lie with me'
V-1-260

Even a low-bred woman character would never speak like this in India, more so in Tamil Nadu and hence the omission. In a place where the word 'cuckold' is used, Pillai has resorted to omission. The word 'cuckold' has no equivalent in Tamil. Historically speaking, the Tamil society was an essentially patriarchal which did not tolerate any sexual deviation on the part of a married woman, thus creating no opportunity for its male members to coin a term equivalent to 'cuckold.'

Pillai has not swerved from the original in respect of plot, characterization and similar features anywhere in the text. No character is either omitted or added. He has not localized the dramatis personae as many of his previous translators have done.

However sincere is the attempt to render the play in verse, it cannot be said that the poetry and the songs are smooth flowing. The entire translation seems to have been the result of a heavy and strained effort for almost all the poetical lines are disjointed to cope with the prosodic perfectness. The rendering is tough with sporadic use of obsolete and unfamiliar words. But still, it can fairly be said that the rendering is of a high standard and seems to have been written with an eye on scholars and intellectuals.

NOTES

1. Quoted by K.D.Sethna in *Sri Aurobindo on Shakespeare* (Pondicherry: Sri Aurobindo Ashram, 1965), p.8.

2. David Daiches, 'Shakespeare's Poetry *The Living Shakespeare*, Robert Gittings ed. (London: Heinemann, 1967).

3. Stopford Brooke is sceptical about verse translations when he says that 'Translations of Poetry are never much good but at least they should always endeavour to have the musical movement of poetry and to obey the laws of the verse they translate." Quoted by R.C. Dutt in his introduction to the Great Epics of Ancient India (Delhi Ess Ess Publication, Delhi-52)

4. Horst Frenz, The Art of Translation in *Comparative Literature: Method and Perspective* ed. N.P.Stalknecht and H.Frenz (Southern Illinois University) P.112.

5. Vide: On Translating Ghalib in Indian Literature Vol.2, No.1 (1975) New Delhi: Sahitya Academy.

6. Jean Francois Ducis composed a verse Hamlet (1769) with a happy ending; King Lear too. Vide Ruby Cohn's Modern Shakespeare. Offshoots (New Jersey: Princeton University Press, 1976) .p.10

7. A.C.Bradley, Shakespearean Tragedy (London: Macmillan 1974) p.231

8. Quoted by Frank Kermode in his *Introduction to King Lear*, Case Book Series, Macmillan, 1978.

9. Ibid., p.14

10. Nahum Tate amended King Lear in 1681. Many actors declared their preference for Tate over Shakespeare. Tate's Lear held the London Stage for 157 years. See Modern Shakespeare Offshoots, p.236.

11. The first edition of Mankayar Pakattu was published in 1917; the second edition in 1936. See the Introductory remarks by Selvakesavaraya Mudaliyar; (Madras: M.S.Ramulu Company, 1936) p.iii

12. Merchant of Venice II, V 20.

Tamil Civilization
Vol 7 No. 1

THE SATAKAS IN INDIAN LITERATURE - A BIRD'S EYE VIEW

S.N.Kandaswamy

Introduction

Among the different types of literary genres available in Indian languages, sataka has been very popular. The word 'sataka' etymologically means that which contains one hundred and in its semantic expansion, it indicated the particular literary composition which has a century of poems on any subject-matter.' It was customary with the Indian poets to name poetry on the basis of the number of poems found in it. Thus we have pañcaka, astaka, dasaka and sataka. As far as the Tamil poets are concerned, the literary forms dasaka and sataka are very favourite types. In this article, an attempt has been made to outline the evolution of Sataka literature as found in the well known languages of India. The significance of some of the Satakas has also been elucidated in the course of this article.

Origin of the Tamil Satakas

The origin of the Tamil Satakas has been traced to the period of Sangam literature. Patitrrupattu, a collection of ten tens is an instance. It deals with the history of ten Chera monarchs ruled during 200 B.C. to 200 A.D. Ainkurunuru, another anthology of the Sangam period contains five parts, each of which deals with one of the five tinais, i.e. love-themes, in 100 ahaval poems. Each part of this collection has been treated as a separate book and hence the name kurinci nūru, Mullai nūru etc., came into vogue. So, it is clear that in Sangam period, nūru and patitrrupattu are rightly to be considered to be the equivalents of sataka. They are actually the prototypes of later satakas. Even in the later days, these two words continued to denote sataka.

When we come to the period of devotional literature (600 A.D to 900 A.D.), we witness many poetic creations of Sataka type. The hymns of Karaikkal Ammaiyar (600 A.D) constituting the Arputa-t-tiruvantathi, and the Antathis of

the early three Alvars (600 A.D) written in Venpa metre, are considered to be the specimens of early sataka literature. Unlike the Satakas of Sangam period which possessed heroic and love themes, these Satakas contain devotional aspects. However, the very word Sataka is found for the first time in Tamil, only in Tiruvacakam. The fifth portion of this sacred text is known as Tiru-c-catakam (-the Divine Hundred), expressing the spiritual experiences of Saint Manickavasagar (800 A.D). Verily, this Sataka contains ten decades (-patigams), the totality of which gets the title, Tiruccatakam. The special feature of this Sataka is that all the poems found therein are written in antathi, i.e. the last letter of the previous poem commencing the first line of the following poems. Another feature is that each decade in this sataka is written in a different metre. Viruttam and Kalitturai, with their sub-members and Koccakam are the metrical forms used in this Sataka. The first word of the first hymn and the last word of the last hymn remain the same, thus making the Sataka as a garland of hymns.

First Sanskrit Sataka

With regard to the history of Satakas in Sanskrit, it is usually said that Bhartrihari was the first to compose satakas (a cluster of hundred poems). But, if one goes through the pages of Sanskrit Buddhist literature, he will be easily convinced that even before Bhartrihari, there were poets wellversed in composing satakas. Avadana Sataka, dealing with the compassionate deeds and wonders wrought by Buddha, Pratyeka Buddha and Arhat, deserves to be considered to be the earliest extant Sataka literature in Sanskrit. According to Winternitz, this work belongs at least to 2nd century A.D. since it has been translated into Chinese in the first half of 3rd century A.D.

The Sanskrit satakas generally deal with any one of the purusharthas. Each sataka contains 100 slokas. "The ethical injunctions form the theme of Niti sataka, while the hedonistic aspects constitute the content of Sringara sataka. The spiritual aspects culminating in total renunciation, leading the aspirant to attain salvation make the subject-matter of Vairagya Sataka. According to Dr.P.S.S. Sastri, the source materials for Niti sataka and Vairagya sataka are found in the Santi parvan of Mahabharata. The ethical codes enunciated in the Dharma sastras, the virtues and values enshrined in the Sanskrit classics, the maxims found in the Panchatantra and Hitopadesa, proverbs etc., also contributed to the substance of Satakas.

The Satakas of Bhartrihari

Bhartrihari who lived in the end of 6th century A.D. has been credited with the authorship of

three Satakas viz., Niti Sataka, Sringara Sataka, and Vairagya Sataka. His works were translated into Dutch language in 1651 A.D. by Abraham Roger. The poems in the Niti sataka are didactic lyric apothegms. Love themes occupy the poems of the Sringara Sataka. The influence of moon-light, gentle breeze, grove etc., on the minds of the lovers are beautifully delineated in this Sataka. Vairagya sataka is saturated with the philosophic inquiries, aspiration and determination to renounce the empirical life in order to encounter the Absolute truth, etc.

In order to understand the wit and wisdom of Bhartrihari, some portions from the translation of Niti Sataka are presented hereunder:-

1. "A man may even violently pluck out a gem from between the fangs of a crocodile; he may even cross the ocean which is full of circlets of restless waves; he may even wear a furious cobra on his head like a wreath of flowers; but he cannot at all please the mind of an obstinate fool" (Sloka 3).

2. "One may obtain oil even from sand by squeezing it with effort. One afflicted by thirst may drink water even in a mirage. One wandering about here and there may some time or other even get hold of the horn of a hare. But one can never please the mind of a perverse fool (Sloka 4).

3. "Fire can be put out with water; the heat of the sun can be warded off with an unbrella. A big elephant in rut can be controlled with a sharp goad, a bull or an ass with a stick. A disease can be cured by the use of medicines, and a poison can be counteracted by a variety of charms and incantations. There is a remedy prescribed in the Shastras for every disorder, but none for a fool" (sloka 10).

The above portions indicate the difficulty of transforming the fool into wise, the bad into good etc. It does not mean that a fool should continue for all his life-time to be a fool. It is implied that even if one takes pains to instruct them, they will not yield any good result. There is certain things that could be changed by the application of some means. But, in the Nitisataka Bhartrihari openly proclaims that there is no solution to cure the inborn illness of foolishness. His genius remains in the way in which he has expressed exquisitely the aforesaid idea.

Nevertheless, he mentions that the company of virtuous people will earn one all happiness. The contents of the sloka (19) under reference follow thus:

> "Association with good people removes sluggishness of mind, infuses truthfulness of speech, produces a high sense of respect, dispels sin, makes one's mind clear, and spreads fame in all directions."

Similarly, the author dwells at length about the benefits accruing from refined speech:

> "Neither bracelets nor necklaces brilliant as the moon, nor bathing, nor perfumery, nor flowers, nor well combed hair, adorn a person. It is the possession of a well-refined speech that adorns him. All other ornaments perish; but the ornament of speech is always a genuine one" (sloka 15).

These moral sayings are sufficient to earmark the significance of Sanskrit Satakas.

Other Satakas in Sanskrit

Ethical poets, who came after, regarded Bhartrihari to be their mentor. The sataka, composed by Bhallata (900 A.D.) is named after him (Bhallata sataka). Goswamijanardanabhatta wrote one Vairagya Sataka. Narahari also composed Sringara Sataka. Amaru Sataka is on erotic themes.

Devotional themes also form the substance of many Satakas in Sanskrit. Bhattabana's Candistaka, Avatarakavi's Isvara Sataka and Gokulanatha's Siva Sataka are some of them.

A list of the prominent satakas in Sanskrit with their probable chronology is given here under:

Sl. No. 1	Name of the author 2	Title of the Sataka 3	Theme	Chronology 4
1.	A Buddhist poet whose name is not known	Avadana Sataka	Buddhist theology	150 A.D.
2.	"	Karma Sataka	Doctrine of karma	200 A.D.
3.	Aryadeva	Catuh-Sataka	Madhyamika philosophy	300 A.D.

This sataka consists of four hundred Karikas and hence the name. It has been mentioned by the Chinese travellers, Hsuan-Tsang and Itsing. Cantrakirti has written a commentary on this work.

1	2	3	4	5
4.	Bhartrihari	a.Niti Sataka b.Sringara Sataka c.Vairagya Sataka	Ethics Erotics Philosophical themes	500 A.D.
5.	Amaru	Amaru Sataka	Love themes	500-600A.D.

The great rhetoricians Anandhavardhana (850 A.D.) and Vamana (800 A.D.) have quoted verses from this Sataka.

6.	Mayura	Surya Sataka	Devotion to Sun God	600-675 A.D.
7.	Bana	Candi Sataka	Devotion to Sakthi	"
8.	Anandha vardhana	Devi Sataka		850 A.D.
9.	Bhallata (Kashmirian poet)	Bhallata Sataka		883-902 A.D.
10.	Silhana (Kashmirian poet)	Santi Sataka		800-900A.D.
11.	Nagaraja	Bhava Sataka	Collection of Riddles	1000 A.D.
12.	Gumani	Upadesa Sataka	Morals and philosophy	
13.	Kusuma deva	Dristanta Sataka	Ethics	1100 A.D.
14.	Ramachandra kavi Bharathi (Bengal poet)	Bhakti Sataka	Devotion to Buddha, as a teacher and redeemer.	1245 A.D.

This poet deals with ethical themes. In each poem, a proverb becomes the central theme and an apt illustration has been adduced to substantiate the significance of the proverb.

Among the aforesaid Satakas, the musical poems of Amaru deserve a special mention. The love themes and erotic sentiments enshrined in these poems may be taken for a comparative study with the similar aspects of the Tamil love poems. However, the contents of one poem is reproduced here from the translation of Winternitz:

> "O innocent girl, why have you begun to spend all (your) time in innocence? Show anger, please hold patience, cast-off straight-forwardness (in respect of your) beloved. When (she) was thus advised by her friend, she with a terrified face replied, "Please speak in slow voice; the lord of (my) life, living in my heart, will hear it."

Here, the immaculate love of the heroine is witnessed, even though the lady-companion provoked her to get wild against the hero, who for the while had forgotten or neglected his sweet-heart. The last portion reminds one the couplet of Tirukkural which runs thus:

> நெஞ்சத்தர் காத லவராக
> வெய்துண்டல்
> அஞ்சுதும் வேபாக் கறிந்து"(1128)

The literal sense of this kural is this:

> "Since my lover is residing in my heart, I fear to eat hot food or edible, since it may hurt him by afflicting heat."

In both cases, it has been a dialogue between the lady-love and her female-companion and the theme reminds to be the separation of the hero and the pangs arising out of the separation. It is to be noted that one should not rush to the hasty conclusion that one poet has influenced the other, since similar ideas may blossom in the psyche of great poets irrespective of language, region and religion. This happy coincidence may be taken as a good instance.

Tamil Satakas

Turning to the Tamil satakas, they are more than 200. Karmandala Sataka (11th century A.D.) by Araikilar is the first sataka to deal with the earthly matter, glorifying the activities of rare people. The satakas are classified mainly on the basis of their content.

The main types of satakas available in Tamil are given hereunder:

No.	Type	Title	Author	Age
1.	Devotional	Vinayaka catakam	S. Ramaswamy Aiyangar	20th cen. A.D.
		Velayuta catakam	Kantappa Desigar	19th cen. A.D.
		Arunacala catakam	Sabapathi Mudaliar	19th cen. A.D.
		Kovinta catakam	Narayana Bharati	18th cen. A.D.

Despite the devotional character, one can find useful sayings in these satakas for the betterment of Society.

2.	Religious			
a.	Saivism	Civaperuman catakam	Dandapani Swamigal	19th ce A.D.
		Tillai nataracar catakam	Ramaiyar	19th cen. A.D.
b.	Vaisnavism		Anumar catakam	
		Tevanata catakam	Krishnamachari	20th cen.
c.	Christianity	Yesunatar catakam	Sadasivam pillai	19th Cen. A.D.
		Tirucatakam		
		Amalakuru catakam	Vedanayagar	20th cen. A.D.
d.	Islam	Tirumuhammatu napi catakam	Pakir Muhamadu	20th cen. A.D.
		Arapi catakam	Abdul Rahman	19th cen. A.D.
3.	Philosophical	Vairakkiya catakam	Santalingar	18th Cen. A.D.

		Avaiyampikai catakam	Krishnaiyar	19th cen. A.D.
4.	Epic and Puranic			
		Iramayana catakam	Murugesa Chettiar	19th ,,
		Mahabharata catakam	Krishnamurthy Aiyar	20th ,,
		Kantapurana catakam	Muthukumaradasar	20th ,,
5.	Ethics	Tantalaiyar catakam	Patikkacu Pulavar	17th ,,
		Annamalaiyar catakam	Tiruccirrampala Navalar	19th ,,
		Unnamulaiamman catakam	Cinnakavundar	19th ,,
		Kumarecar catakam	Kurupatatacar	19th ,,
6.	Rituals and morals	Kailacanatar catakam	Chidambaram Pillai	19th ,,
		Arappalisvara catakam	Ambalavana Kavirayar	18th ,,
7.	Regional	Konkumantala catakam		-
		Tontaimantala catakam	Patikkacu Pulavar	17th ,,
8.	Erotics	Cirunkara catakam	Swaminatha Desigar	,,
9.	Medicine	Vaithiya catakam	Senkalvarayar	-
		Tatcinamurtinati catakam	Tatcinamurti	-
10.	Biography	Kanti catakam	Sundara Mudaliar	20th ,,

The above list is not exhaustive. It only presents some illustrations from the various types of Satakas in Tamil.

Normally, the last line of every verse in the Sataka remains to be a refrain, addressed to a particular god or patron.

However, there is a difference between the Tamil Sataka and Sanskrit Sataka with regard to the purpose, readers and audience. The Tamil Satakas focussed to popularise the ethical epigrams, to disseminate religious faith to lit devotional fervour, to glorify the particular region with the specific historical and legendary anecdotes and to preserve the traditions. These satakas also reveal the beliefs and practices of the people. They preach the higher values to be adopted in the ordinary business of life. These satakas are rightly to be called people's literature, since they are meant mainly for the masses and hence written in a language easily discernible to them. Even colloquial usages find a place in these works. They have popular appeal and their music and rhythm are pleasant for all. The Sanskrit satakas are understandable only to the learned, though their main aim is to preserve the gem-like sayings for posterity.

The usual metre of Tamil satakas is Aciriya viruttam. Other metres are not prohibited. The history of Tamil Satakas reveal the fact that the pre-modern period produced a bumper crop of sataka literature. In order to understand their merit and magnitude, a few samples are given hereunder:

1. Arappalisvara sataka (23) beautifully portrays that the greatness of the noble could not be forbidden by the law, just like the fragrance of the sandal, the sweetness of milk, the brilliance of the gem and lusture of gold would not be diminished when they are respectively subjected to frequent friction, boiling, polishing and burning.

2. According to Kumaresa sataka (31), lending a helping hand to all, performance of charitable deeds such as digging wells, building shrines, offering food, chivalrous attitude, possessing chaste wives and ideal sons, erudition etc., contribute to the greatness of a man.

3. The same sataka enumerates that learning without a preceptor, trade without sharp intellect, country deprived of good citizens, ability without wealth, austerity without endurance, assembly devoid of adults etc. are of little use both to the individual and society.

Karuppannaswamy sataka (33) admonishes that the recluse who runs after fair sex, one who abandons his code of conduct, the coward who surrenders to the enemy, the rich without charity, the table-bearer, the fighting cocks, one who associates with the imbeciles etc., etc., are to be treated as living corpses.

The aforesaid illustrations are enough to appreciate the genius of Tamil satakas. They are to the layman, what Tirukkural and Naladiyar are to the learned.

There are satakas also in other Dravidian languages, deserving a separate study. However, the reputed satakas in the sister languages of the Dravidian family are to be enlisted. Next to Tamil, Kannada has preserved rich literary works that are more ancient than those found in even Telugu and Malayalam. The first Kannada work has been Nrupatunga's Kaviraja Marga (850 A.D.). The commentary of Yapparunkalam and Karikai (1000 A.D.) mentions a Kannada metrical treatise known as "Kunakankiyam" suggesting the existence of a number of creative works in that language prior to 850 A.D. Now, let us enumerate some of the satakas found in the Kannada language.

Satakas in Kannada

Sl.No.	Name of the author	Title of the Sataka	Subject	Age
1.	Nagavarma charya	Chandra Chudamani Sataka	In praise of detachment	1100 A.D.
	This sataka is also known as Jnana-Sara			
2.	Harihara	Pampa sataka	Devotion	1150 A.D.
3.	Palkurike Somanatha	Somesvara Sataka	Ethics	1195 A.D.
4.	Ratnakaravarni (Jain poet)	Triloka Sataka	Description of heaven, hell and intermediate worlds as conceived by the Jains	1557 A.D.
5.	,, ,,	Aparajita Sataka	Morals, renunciation and philosophical aspects	,,

Among the sataka poets mentioned above, Palkurike Somanatha has been very popular. He was a staunch devotee of Lord Siva. The free rendering of one of the poems contained in the Somesvara Sataka, as done by Edward P.Rice has been presented here:

"The Sun like a jewel
adorneth the sky,
The moon like a jewel the
night,
An heir is the cherished gem
of the home,
The gems of the lake are
the lotuses bright
The Sacrifice's crown is the
oblation of ghee,
The crown of a wife is her
sweet chastity;
And that which adorneth the
court of a king
Is the presence of poets, fit
praises to sing.
To thee, O Somesa, I bow;
Death's mighty Destroyer art
thou".

The objects and qualities that add lustre to the respective phenomena are beautifully portrayed in this poem. The poem, besides its ethical bearing, has also offering aesthetic pleasure. Somanatha was also proficient in composing poems in Telugu.

Satakas in Telugu

Next, we have to say a few words about Telugu Sataka literature. Nannaya (1100 A.D.) has been regarded to be the first poet in Telugu. However, the Telugu poets preferred to effectively communicate through the media of sataka. As a result, hundreds of satakas have been produced in Telugu through the ages. It seems that Telugu stands first in popularising the Sataka genre. A list of the renowned Telugu satakas is given here:

Sl.No.	Name of the poet	Title of the Sataka	Theme	Age
1.	Baddena	Sumati satakam	Ethics	1150 A.D.
2.	Palkurike Somanatha	Vrishadhipa satakam	Devotion	,,
3.	Yadhavakkula	a. Somesvara ,,	,,	,,
	Annamayya	b. Venkateswara ,,	,,	,,

(This sataka has been preserved on copper plates at Tirupati temple)

4.	Vennalakanti Jannaya	Devakinandana satakam	Devotion	,,
5.	Tripurantaka	Raghuvira satakam	,,	1400-1500 A.D.
6.	Tippana	Ambika satakam	,,	1500 A.D.
7.	Potana	Narayana satakam	,,	,,
8.	Durjati	Kalahastiswara satakam	,,	1600 A.D.
9.	Maravikavi	Bhaskara satakam	Devotion	1600 A.D.
10.	Kondaya	Thiru Kalahastilinga Satakam	,,	,,
11.	Gopanna	Dasarathi satakam	,,	1650 A.D.
12.	Vemana	Vemana satakam	Ethics	,,
13.	Ravuri Sanjiva kavi	a. Narayana satakamu b. Vasudevanandana	Devotion ,,	1750 A.D. ,,
14.	Yogananda kavi	Rajagopala satakam	,,	,,
15.	Ramabhadrakavi	Janaki Satakam	,,	,,

When we look into the aforesaid satakas, we witness that devotional theme has been dominant. Most of them are eulogizing the Vaisnava deities. Some of them extol the greatness of Siva and Shakti. Among the Niti Satakas, Sumati Sataka and Vemana Sataka are very famous. The rendition of a few poems of the former, as done by Charles Philip Brown deserves to be quoted.

1. "That kindness should be shown to the kind is no marvel, for it is merely an exchange. But he who shows kindness to the unkind without laying any fault to him is the wisest of men".

This stanza throws much light on the concept of compassion.

2. "Wealth that does no good to his neighbour, hoard it who ever may-will not avail him. It is like honey industrially stored up by bees."

This poem advises to share one's accumulated wealth to the benefit

of the society. The bee-honey analogy echoes the maxim of the Tamil Poetess, Avvaiyar, who proclaimed:

> "ஈயார் தேட்டைத் தீயார்
> கொள்வர்"

Vemana was very popular not only in Andhra but also in Tamilnadu. His sataka has been rendered into Tamil verses in the last century. Like the Tamil Siddhas, Vemana stood against superstition and caste-system. He was propagating progressive thoughts that could ennoble the society. A sample of his saying is reproduced here from the translation of C.P.Brown.

> "They cannot understand that there is but one god in the Siva, the Vishnu and all other creeds, though these differ, can any diversity exist in truth."

The transient nature of the earthly existence has been illustrated by Vemana thus:

> "If an object made up of iron is deformed, we can amend it well. But, if one's soul departs from his body, it could not be restored".

This poem declares the universal truth that nobody could avoid death. The sense of impermanence may induce one to tread on the right path.

One more poem deserves our attention. It runs thus:

> "Oh people, you go to see the god only in the stone temple. But you do not realise his existence in your self.
>
> God would not eat the offerings of sugar candy and other sweets. What He wants is your bone-melting devotion. Please think over this".

From this, it is understood that the rituals are not of primary importance. Realization and devotion are the requistics to enjoy the everlasting divine bliss.

Satakas in Malayalam

Next, a few words about the Satakas in Malayalam are to be mentioned. This language has developed its literature from the Tamil classical works such as Patirruppattu, Cilappatikaaram, the hymns of Ceraman Perumal Nayanar and Kulasekara Alwar. The first Malayalam work is considered to be Eluttaccan's Ramayana. The style, diction and also theme of this work do not vary much from the Tamil version. However, the dominance of Malayalam is conspicuously found in it.

In Malayalam only a few Satakas are available. Some of them are the following:

Sl.No.	Name of the poet	Title of the Satakam	Theme	Age
1.	Narayana Namboodri	Aslesa satakam	Devotion	1700 A.D.
2.	Kunjan Nambiar	Mukunta satakam	,,	1800 A.D.
3.	" "	Siva Satakam		,,
4.	Ganapathi Potri	Sataka traiyam	Erotics, Ethics and Philosophy	1900 A.D.
5.	Kesava Pillai	Kavisamaja Yatra Satakam	--	,,

Among the satakas written by the great poets of modern Malayalam, the satakas of Narayanaguru (1855-1928) and the satakas of kumaran Aacaan (1873-1924) are worth mentioning. Narayanaguru in his *Aatmapooda sataka* portrays the relationship between the individual and the empirical world and also the experience of bliss resulting from the realization of the natural excellences of the soul. His *Siva sataka* follows closely the Tiruc-catakam of Saint Manickavasagar.

Subrahmanya sataka, Sankara sataka and Satacara sataka are the creations of kumaran Aacaan. The essence of one poem in Sankara sataka (5) is presented here under:

"Oh Siva, Oh Lord who
possess Parvati in
your left part!

I have no clinging (to
worldly life), except
clinging your feet;

Kindly remove my defects;
Offer me supreme wisdom.

Please bestow on me your
grace, embracing
my body, resembling the
golden pot."

It is essential to note that devotion and compassion pervade of most of the poems in the sataka series which transmit religious and spiritual splendour.

As a result of the brief study carried out in the foregoing pages, let us derive some conclusions, with regard to this genre and its content.

Conclusion

The emergence of the literary genre Sataka in Tamil and Sanskrit seems to be a simultaneous action. The popularity of the genre becomes evident from the fact that it has been employed as an effective literary media by not only the Sanskrit and Tamil Poets, but also by the poets of Kannada, Telugu and Malayalam. Each language preserved its own individuality with regard to the substance and structure of Sataka form. However, the influence of the *Niti Satakas* in Sanskrit exerted a great impact on the same genre of other Indian languages. Religious and ethical themes are predominant in most of these satakas. But, the devotional and historical themes that are also found in the Tamil satakas, are purely native and hence original. When the routine life of the people was affected due to the foreign rule and alien religion, these satakas aimed to instil confidence in the minds of the masses and the literate alike, to walk on the right path with courage and faith. Since sataka as a literary genre is uniformly found in most of the Indian languages, it may be considered to be Pan-Indian and hence to belong to the national stock of Indian literature.

REFERENCES

Catakatirattu Vol. I & II.

Edward P.Rice. *A History of Kannada Literature*

Herbert H.Gowen. *A History of Indian Literature.*

Mugali, R.S. *History of Kannada Literature*

Narayana Sastriar (Tr). *Bhartrihari's Neeti Sataka*

Nariman. *A History of Sanskrit Buddhist Literature*

Parameswaran Nair, P.K. ... *A History of Malayalam Literature.*

Rajagopala Rao. *A Historical. Sketch of Telugu Literature*

Sivakami.S. *Tamil Cataka Ilakkiyam*

Subrahmanya Sastri, P.S. *Vatamoli Ilakkiya Varalaru*

Winternitz *History of Indian Literature* Vol.II & III.

Tamil Civilization
Vol 7 No. 1

TRENDS IN THE COMPARATIVE STUDY ON PANINI AND TOLKAPPIYAM

K.Meenakshi

The question of relation between Tolkappiyam, the earliest extant Tamil grammar and the Sanskrit grammatical tradition has been drawing the attention of various scholars. Divergent views proposing the indebtedness of Tolkappiyar to Sanskrit grammarians and vice versa have been expressed by various Indian and non-Indian scholars (cf. Reference).

Some scholars established Tolkappiyar's indebtedness to the Sanskrit Grammatical tradition by observing a few parallelisms between some rules in Tolkappiyam and Sanskrit Grammatical texts. A few others on the other hand, proposed that Tolkappiyar was much earlier than Panini, the ancient Sanskrit Grammarian and established the independence of Tamil Grammar.

P.S. Subramanya Sastri (1934, 1945), a great scholar both in Tamil and Sanskrit showed many parallelisms between Tolkappiyam and various Sanskrit grammatical works and establised Tolkappiyar's dependence on Sanskrit grammars though he himself admits "He (Tolkappiyar) was so clever that the genius of Tamil was not at all interfered with by his knowledge of Sanskrit (preface, p. xxx, 1934).

Prof. Vaiyapuri Pillai (1959: 50) argued that Tolkappiyar had Panini as his model. T.P. Meenakshisundaram (1974:37) claimed that Tolkappiyam was based on Paniniyam and Aindram, a pre-Paniniyam Sanskrit grammar.

Burnell (1875:9) was of the opinion that Tolkappiyam can best be compared with the Aindra School of Sanskrit grammars.

Zvelebil (1973:143:144) writes "The relations between Patanjali, an early sanskrit grammarian and the Tolkappiyam, seems to be well established. It looks as if Tolk. Col. 419 is indeed indebted to Patanjali's classification of compounds into Purvapadartha, Uttarapadartha, Anyapadartha and

Ubhayapadartha. In fact, Tolk. Col. 419 seems to be almost a translation of Patanjalis' text." He grants Tolkappiyar's "Indebtedness to Panini." In his later book also, Zvelebil (1975:69 and 71) argues for Tolkappiyar's dependence on Sanskrit grammatical texts.

Some Tamil scholars like Ilakkuvanar (1963), on the other hand, have attempted to establish Tolkappiyar's anterior date and thereby to prove tolkappiyar's independence. He tries to show that some sanskrit texts such as Yaska's Nirukta has been influenced by Tolkappiyam (1963:364),

The views of the most of these scholars are based on secondary sources. We have reason to believe that they have been influenced by the views of Subramanya Sastri, who had the reputation of having a sound knowledge in the grammatical traditions of both Sanskrit and Tamil.

Another trend in this comparative study can be noticed in the attempts made to disprove the views of Subramanya Sastri, by establishing the methodological difference in Tolkappiyam (Agestialingom and Balasubramanyan 1974: Murugaiyan, 1973 etc.,).

The propenents of either view never realised how faulty their arguments were. None of them conducted a systematic analysis of the two grammars in question Finding parallelisms between some rules in some parts of these two grammars will lead us nowhere. The similarities might be due to the borrowing from each other or it might be due to a pure coincidence. What is lacking in all these works is a systematic, unbiased and exhaustive analysis of the grammars in question, followed by a comparative analysis of the methodologies adopted by these two grammarians.

The task of making such a comprehensive and systematic analysis will involve much time and the finished product will turn out to be voluminous one.

Recently, a few scholars have been making attempts in this direction. Singh and Doraiswamy (1974:423) compared the cases in Tolkappiyam and Panini and arrived at the conclusion "there is fundamental difference in the approach of the two grammarians. For Tolkappiyar, inflectional endings and the syntactic relationships are one and the same thing. Panini however, views these as two distinct phenomena, as abstract entity and its representation in concrete."

Rajam (1981) has made an attempt in this direction confining her study to the areas of phonetics, phonology and morpho phonemics. She has chosen for her study, Tolkappiyam representing

Tamil grammatical tradition and the Rk and Taittiriya Pratisakya, Apisali-Siksa and the Astadhyayi, representing sanskrit tradition. She finds some similarities and differences into methods of description between Tolkappiyam and the sanskrit texts considered here and comes to the conclusion that these two systems represent two different grammatical traditions.

Meenakshi (1971, 72a, 72b, 73, 76, 80, 81) has been making a comparative study of the common categories described in the two grammars involved. The categories compared so far are nouns, declension, compounds, cases, Sandhi, and Finite verb. The author in this comparative study, presents first the treatment of each one of these categories in individual grammar and then their method of description has been compared. The comparative study made so far, shows that some characteristics are being shared by these two grammarians and that some others differ significantly, The findings of this study can be summarised as under:-

1. The formulation of the rules in Astadhyayi is different from that of Tolkappiyam. Panini's rules are in sutra style. Panini has invented a few devices such as Sivasutras, Pratyahara sutras etc., in order to effect brevity. His metalanguage itself is indicative of the method of interpretation of his rules. For instance, in the (substitution) rules, he makes use of a locative, genitive and ablative. Genitive for the element to be replaced, ablative as the element after which the operation takes place and locative as the element before which the operation takes place, e.g. ikoyan aci (p.6.I.77) meaning for ik (genitive), yan (nominative) is substituted before ac (locative).

Panini's metalanguage contains virtually no verbs.

Tolkappiyam sutras do not involve such procedures. His metalanguage is not an unreal abstraction.

2. The organisation of the contents in Tolkappiyam is topic-wise whereas Panini adopts a different method.

3. Tolkappiyar devotes one full section for the treatment of phonology, whereas Panini discusses only those rules relating to phonology which are relevant for the description of the language.

4. Sandhi rules, Panini treats both internal and external Sandhi, whereas Tolkappiyar mainly deals with external Sandhi. Tolkappiyar's arrangement of the rules differ from that of Panini's. The former arranges the rules in the alphabetical order of the final letter of the first word. This arrangement resulted in the repetition of a

number of rules. Panini employs indicatory sounds (it) to refer to group of sounds or other linguistic expressions which participate in Sandhi processes. Tolkappiyar on the other hand does not make use of such devices.

Panini's rules are substitution rules, i.e. a process by which a particular sound is said to have been replaced by another. Tolkappiyar on the other hand, discusses the process in terms of particular sound or linguistic item becoming another.

Compounds

Tolkappiyar names the compounds on the basis of the meaning denoted by them as Verrumaittokai, Panputtokai etc., Panini's on the other hand, is purely technical as tatpurusa, karmadharaya etc., Panini discusses the formation of each compound in detail by mentioning the position of occurrence of its constituents, the meaning denoted by them, the accentuation etc., whereas Tolkappiyar simply defines them.

Cases

Panini describes cases under Karaka and Vibhakti; the former denoting the relationship between noun and Verb and the latter denoting the case markers. According to Panini there are eight Vibhaktis and six Karakas. He makes the distinction between the morphological markers and the syntactic relation shown by them, by describing the cases under Karakas and Vibhaktis. There is a fundamental difference between Panini and Tolkappiyam in their approach in the description of cases. For Tolkappiyar the inflectional endings and syntactic relation shown by them are one and the same thing.

Verbs

The Verbal system in sanskrit is more complicated compared to simple system of Tamil. Both Panini and Tolkappiyar share some characteristics in the treatment of verb. However, Panini's treatment is more comprehensive and exhaustive, whereas Tolkappiyar fails to describe certain linguistic items such as the tense morpheme, causal suffix etc.

These differences are very crucial and they establish the fact that Tolkappiyar had definitely not adopted the method followed by Panini. If he had Astadhyayi as model, the entire Tolkappiyam might have been structured in a different manner.

REFERENCES

Agestialingom.S.(1979) Preface to Tolkappiyam - Collatikaram by P. S. Subramanya Sastri, II Ed. Annamalai Nagar. pp. VII-VIII

Agestialingom and Balasubramanyam, K. (eds. 1974. Ilakkana Ayvukkatturaikal, Annamalai Nagar. Preface pp. X-Llii

Burnell, A.C.(1875) On the Aindra School of Sanskrit grammarians.

Ilakkuvanar. S.(1963) Tolkappiyam (in Eglish) with critical studies, Madurai.

Meenakshisundaram, T.P. (1945). Preface to 1st ed. of Tolkappiyam Collatikaram by P.S. Subramanya Sastri, Annamalai Nagar.

----------(1974) Foreign models in Tamil grammar, Trivandrum.

Meenakshi.K. 1971 Treatment of cases in Astadhyayi and Tolkappiyam Ayvukkovai pp. 255-8, Annamalainagar.

-----------(1972) a. Treatment of Nouns in Astadhyayi and Tolkappiyam Post-Doctoral dissertation (unpublished) Dept. of Linguistics, Annamalainagar.

-----------(1972) b. Treatment of compound in Astadhyayi and Tolkappiyam. Ayvukkovai-4, Trivandrum, pp 469-74.

----------(1973) Treatment of finite verb in Astadhyayi and Tolkappiyam, Ayvukkovai-5, Madras, pp.740-51.

-----------(1976) 'Astadhyayi and Tolkappiyam' Pakhasajjam Patial (in press).

----------(1980) Grammatical method in Astadhyayi and Tolkappiyam (in Tamil) Moliyiyal Vol. 3, Part. 4. Annamalainagar.

----------(1981) Panini and Tolkappiyar. Accepted for inclusion in Dravidian Encyclopaedia, Trivandrum

Murugaiyan, K. (1973). Did Tolikappiyar translate Panini Sikas? Ayvukkovai 5, Madras, pp. 599-606

Rajam, V.S. (1981) A Comparative Study of Two Ancient Indian grammatical Traditions, Dept. of Linguistics, University of Pennsylvania. Unpublished Ph.D., Thesis.

Singh. Jagdev and Doraiswamy, K.(1974) The case: Tolkappiyam and Panini a Comparative Study "VIJ Visva Bandhu Commemoration Vol. part I. XII pp. 412-424.

Subramanya Sastri, P.S.1934. History of grammatical theories in Tamil and their relations to the grammatical literature in sanskrit Madras.

---------- (1945) Tolkappiyam-Collatikaram with an English commentary 1st ed. Annamalai nagar.

Vaiyapuri Fillai, S. (1959) Tamil cutar manikal P.50

Zvelebil, K. (1973). Smile of Murugan.

Zvelebil, K. (1975). Tamil literature, Handbuch der orientalistik.

Tamil Civilization
Vol 7 No. 1

THE THEOSOPHICAL SOCIETY AND ITS CONTRIBUTION TO TAMIL SOCIETY IN THE 19th CENTURY

C. Paramarthalingam

Introduction

In this paper, an attempt is made to study the impact made by the Theosophical Society on the 19th Century Tamil Society. The Theosophical Society was a reform body within the Hindu fold. Scholars like R.N. Saksena hold the view that the Theosophical Society was a Hindu revivalist body. Founded in New York in 1875 as an international association,[1] it shifted to Bombay, India in 1879. R.C. Majumdar is of the opinion that the Theosophical Society was an offshoot of neo-Hinduism (the other branch being the Ramakrishna Mission, 1897) which glorified Hindu religion and society in their current forms.[2] According to him, "Brahmanism was the result of an effort to check Christianity and influence of Western ideas by emphasizing the essential principles of Hinduism. These were regarded as free from the evil accretions of a later date, which formed the chief target of attack by Christian Missionaries and were held out to be opposed to the true spirit of Hinduism. This rationalistic attitude provoked a reaction in Bengal which gathered force in second half of the nineteenth century, and gave rise to what may be called neo-Hinduism.[*1] Its common characteristic was the glorification of Hindu religion and society in their *current forms*, and a spirited defence of these against hostile criticism both by Indian reformers and European missionaries.[3]" Prof. C.E. Ramachandran holds similar view that the religious bodies like the Brahmo Samaj (1828), the Prarthana Samaj (1867), the Arya Samaj (1875), the Theosophical Society (1879) and the Ramakrishna Mission (1897) were the Hindu reform bodies which endeavoured to cleanse the impurities that had encrusted the Hindu religion with the passage of time. He also feels that these religious organizations could not be called revivalist bodies of Hindu religion as the latter was never dead even at the heyday of Jainism or Buddhism.[4]

Emergence of Social Reform Movement in India in the 19th Century

Though scholars differ on the nature of the Theosophical Society, it is agreed on all hands that Hinduism suffered a serious set-back at the hands of Christianity when India came under the direct control of the British rule in the 19th century. India, once the seat of a great civilization, came to be criticised by the Christian Missionaries as the land of myths and superstitions. There was a concerted move on the part of the Missionaries to spread the Gospel of their religion and convert Hindus to their faith. Charles Grant, a British Missionary who later became an influential member in the Court of Directors in the East India Company, criticised Hinduism as 'idolatry with all its rabble of impure deities, its monsters of wood and stone, its false principles and corrupt practices, its ridiculous ceremonies and degrading superstitions, its lying legends and fraudulent impositions.[5]" William Wilberforce who led the Anti-Slavery Movement in England, declared in Parliament that Christianity was sublime, pure and beneficent whereas Hindu religion was licentious and cruel.[6] Alexander Duff, another Missionary described the Indian people as a 'multiple of heathens.' He wrote in his book, *'India and Indian Missions'* that of all the religions, Hinduism was the only religion that had the brunt of perversion.[7] The Missionaries launched a multi-cornered attack on Hinduism through schools, societies, books, pamphlets and press. As one writer has pointed out, Hinduism received a challenge calculated to reduce its vaunted supremacy.[8]

The wholesale condemnation of the Christian Missionaries led to a serious rethinking and a critical evaluation of the past. Social customs, hitherto found valid, came to be criticised as injurious to social health. Educated Hindus in Bengal, with a view to preserving the purity of Hindu religion, criticised and condemned social institutions such as Sati, child-marriage and untouchability.

Birth of the Social Reform Movement

It was against this background that Social Reform Movement emerged in Bengal in the 1820's. Being an intellectual movement, it endeavoured to remove the excrescences that had encrusted the Hindu society over the years. Socio-religious reform bodies like the Brahmo Samaj (1828), the Prarthana Samaj (1867) and the Arya Samaj (1875) were formed. By emphasizing the eternal truths of Hinduism and re-emphasizing the Vedic thought of mono-theism, the Brahmo Samaj aimed to check Christianity and Western influence.[9] The Prarthana Samaj, an offshoot of the Brahmo Samaj, was started in Bombay in

1867 by Atmaram Pandurang (1823-1898). He undertook the spread of worship and social reform. The Arya Samaj, another offshoot of the Brahmo Samaj, founded in Bombay in 1875 by Dayananda Saraswati (1824-1883), aimed at reviving the Hindu religion by reconverting to Hinduism those who get converted to Christianity and Islam.

Emergence of Neo-Hinduism

The downright condemnation of Hinduism both by the Indian reformers and the European missionaries stirred up the consciousness of the Bengalis and this gave birth to neo-Hinduism.[10] According to R.C. Majumdar "Its common characteristic was the glorification of Hindu religion and society in their current forms, and a spirited defence of these against hostile criticism both by Indian reformers and European missionaries."[11] R.C. Majumdar includes the Theosophical Society (founded in New York in 1875 and shifted to Bombay, India in 1879) and the Ramakrishna Mission (1897) as belonging to neo-Hinduism. Thus, the Theosophical Society was a Hindu reform body as at aimed "to check, to a certain extent, the influence of the Christian as well as materialistic thoughts of the period."[12]

Meaning of the Word Theosophy

The word 'Theosophy' literally means 'knowledge of divine matters.' It meant divine illumination i.e., knowledge of God by direct spiritual intuition. The Encyclopaedia Britannica gives the meaning of the word 'Theosophy' as "... those forms of philosophic and religious thought which claim a special insight into the divine nature and its constitutive movements or processes... it starts with an explication of the divine essence and endeavours to deduce the phenomenal universe from the play of forces within the divine nature itself...."[13] It was an exact translation of the well-known Sanskrit word 'Brahma vidya.'[14] According to Annie Besant, it means an all embracing religion and ethics.[15] It is made up of two Greek words, "Theos," meaning God and "sophia," meaning wisdom. Therefore, Theosophy meant knowledge about God. It was first used in the third century A.D. in Alexandria by the Greek philosopher Iamblichus. He is believed to have used the word to mean the inner knowledge of things related to God which were taught in Greek mysteries. It is the synthesis of science, religion and philosophy.[16] To a Theosophist, God and the world are inseparably one. To him, man is the replica of God and in him divinity is inherent. The Theosophists were believed to have been interested in occultism[*2] and transmitted it as a secret doctrine by a brotherhood of mahatmas spread over the world.

Nature of the Theosophical Society

The Theosophical Society was a non-sectarian body of seekers after Truth whose aim was to promote Universal Brotherhood. "It was a group of people who believed in the unity of all religions and brotherhood of man."[17] It was essentially a movement which started outside India but it was brought to India by its leaders like Madame Blavatsky (1831-1892), Colonel Olcott (1832-1907) and W.Q. Judge. They held the ancient Indian culture in high esteem and advocated new ways and means by which it could be brought back to its original glory. Truth forms the basis of the Theosophical Society. 'There is no religion higher than Truth' is its motto. Though Theosophy aimed at reviving *the true spirit of religions*, it was not a religious body as it had no creed or dogmas. Its membership was thrown open to all seekers after Truth. It had among its members Hindus, Parsees, Jews, Jains, Buddhists, Confucianists, Christians and Muhammadans. At Adyar in Madras, one can find in the spacious compound of the Theosophical Society all the temples representing the cardinal faiths of the world.

Founders of the Society

The Theosophical Society was founded in New York in 1875 by Madame Helena Petrovna Blavatsky, Col. Henry Steele Olcott and W.Q.Judge. Olcott was born on August 2, 1832 at Orange in New Jersey, U.S.A. After undergoing several vicissitudes in life as colonel and miner, he took to spiritualism.

Blavatsky was born in 1831 at Ekateri Noslav in Southern Russia. In 1874 she visited the United States and came into contact with Olcott. In 1876 she met Annie Besant in London. In 1888 she published her first two volumes of her work, *The Secret Doctrine, the Synthesis of Science, Religion and Philosophy*. In 1889 she published her book, *The key to Theosophy*. She was believed to have been gifted with the extraordinary powers of extra-sensory perception including clair-voyance.[*3] She was believed to have got the vision of the future of humanity in terms of universal brotherhood and harmony, based upon the teachings of the Buddha. Her aim was not to make personal gains through her extra-ordinary powers, but to prove the existence of a universal spirit and promote universal brotherhood.[18] Theosophy's emphasis on universal brotherhood helped the social reformers to promote their cause. Theosophists were required to give up their castes and superstitious beliefs. To be a member one need not have to recognize the existence of any special God or a deity. But at

the same time, one need only worship the spirit of nature and try to identify oneself with it.

Foundation of the Theosophical Society

a. New York, 1875

It was with the purpose of creating a universal organization for the promotion of Universal Brotherhood, that both Olcott and Blavatsky founded the Theosophical Society in New York on November 17, 1875.

b. Bombay, 1879

Since the founders of the Theosophical Society felt that Hinduism was one of the ancient religions of the world, and that they had the proper climate to propagate Universal Brotherhood, they shifted the Society to Bombay, India, the birth place of Hinduism, in 1879. Both Olcott and Blavatsky demonstrated a series of occult powers which made the Society popular in India among the elites.

c. Adyar, Madras 1882

Since the Theosophical society was plagued with financial problems, it was shifted to Adyar, a suburb of Madras, in 1882.[19] In Madras there were more subscribers and so it was hoped that the financial difficulties of the Society could be tided over.

Objectives of the Society

The original object of the Theosophical Society was to diffuse knowledge of the laws which govern the universe.[20] Subsequently,[21] its aims were expanded as follows:

1. To form a nucleus of the Universal brotherhood of humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate the hidden mysteries of nature and the latent physical forces of men and,
4. To recognise the Universality of God as the one Creator, Preserver and Regenerator.

Establishment of the Society in Tamil Nadu

After the Theosophical Society was shifted from Bombay to Madras, Olcott and Blavatsky undertook in 1883 an extensive tour of Tamil Nadu, visiting Trichinopoly, Tanjore, Kumbakonam, Mayavaram, Nagapatam, Madura, Srivilliputtur, Tinnevelly, Coimbatore and Cuddalore where they were accorded a warm welcome.[22] Olcott underscored the fact that

the only remedy for the country's malady was the dissemination of the knowledge of the Vedas to the people. While visiting Tamil Nadu, Olcott felt that he had ushered in the real revivalist movement.[23] V.Yasoda Devi however points out that in South India, aristocrats, officials and educated middle class people alone become its members and the common people had no attraction for it.[24] Theosophical Lodges were opened in various parts of the Madras Presidency. A list of branches is given below:[25]

Place		Name of the Branch	Date of Charter
		Madras District	
1.	Adyar	The Adyar Lodge, T.S.	1890
2.	Egmore	The Sachidanand Lodge, T.S.	1909
3.	Madras	The Madras, T.S.	1882
4.	Mylapore	The Mylapore, T.S.	1909
5.	Triplicane	Parthasarathy Lodge, T.S.	1898
		Madurai District	
6.	Dindigul	The Dindigul, T.S	1884
7.	Kodaikanal	The Kodaikanal T.S.	1905
8.	Madura	The Madura, T.S.	1883
9.	Periyakulam	The Periyakulam, T.S.	1884
		Tanjore District	
10.	Nannilam	Ramakrishna Lodge, T.S.	1908
11.	Nagapatam	The Sundara Lodge, T.S.	1883
12.	Neyyatankarai	The Ashwathama Lodge, T.S.	1908
13.	Palakurichi	Shri Varadha Lodge, T.S.	1903

Place		Name of the Branch	Date of Charter
14.	Porayure	The Porayure Lodge, T.S.	1915
15.	Shiyali	The Shiyali, T.S.	1910
16.	Tanjore	Shri Besant Lodge, T.S.	1883
17.	Thalamayur	Shri Nataraj, T.S.	1913
18.	Thirupani-vataram	Shri Maireya Lodge T.S.	1917
19.	Tirukamapuram	The Maireya Lodge, T.S.	1917
20.	Tirunichiyur	The Santa Lodge, T.S.	1912
21.	Tiruvadi	The Panchanatha Lodge, T.S.	1912
22.	Ukkadi	The Ukkadi, T.S.	1906
23.	Valakari	Sri Ranga Lodge, T.S.	1908
24.	Valivalam	The Mahendra Lodge, T.S.	1908
25.	Valkai	The Ganapathi Lodge, T.S.	1910
26.	Vedaraniam	The Vadavichara Lodge, T.S.	1898
27.	Vilakudi	The Rajagopala Lodge, T.S.	1909

North Arcot District

28.	Arni	Shri Krishna Lodge, T.S.	1885
29.	Ranipet	The Ranipet, T.S.	1898
30.	Tiruvannamalai	The Tajas Lodge, T.S.	1909
31.	Vellore	The Vellore, T.S.	1885

Place		Name of the Branch	Date of Charter
		South Arcot District	
32.	Alampundi	Shri Ganesh Lodge, T.S.	1913
33.	Bhuvanagiri	Shri Chamundeewsari, T.S.	1913
34.	Chidambaram	The Chidambaram, T.S.	1902
35.	Cuddalore	The Cuddalore, T.S.	1883
36.	Cuddalore	The Maireya, T.S.	1910
37.	Eyyalur	Shri Krisnna Lodge, T.S.	1913
38.	Kallakurichi	The Gomuti Lodge	1911
39.	Kattumannar-koil	Shri Rajagopal Lodge, T.S.	1913
40.	Manampundi	Bhakta Balsamajam Lodge, T.S.	1913
41.	Malakadumpur	The Amritagaliswar Lodge, T.S.	1909
42.	Nallikuppam	The Paranava Lodge, T.S.	1909
43.	Panruti	Shri Sadguru Lodge, T.S.	1909
44.	Reddiyur	The Visalakshi Lodge, T.S.	1910
45.	Sorattaperum kuppam	Shri Ram Lodge, T.S.	1912
46.	Tindivanam	The Tindivanam, T.S.	1900
47.	Tirukkoyilur	The Tirukkoyilur, T.S.	1900
48.	Villupuram	The Vasudeva Lodge, T.S.	1900
49.	Virddhachalam	The Vriddhachalam, T.S.	1900

Place		Name of the Branch	Date of Charter
		Coimbatore District	
50.	Anamalai	The Anamalai Narayana, T.S.	1904
51.	Bhavani	The Bhavani, T.S.	1893
52.	Chittoor	The Ganesh, T.S.	1914
53.	Coimbatore	The Coimbatore, T.S.	1883
54.	Erode	The Erode, T.S.	1900
55.	Kollegal	The Kollegal, T.S.	1913
56.	Tirupur	The Tirupur Lodge, T.S.	1888
57.	Pollachi	The Pollachi, T.S.	1900
58.	Udumalpet	The Udumalpet, T.S.	1888
59.	Vettagaram Pudur,	The Vettagaram Pudur, T.S.	1913
		Chingleput District	
60.	Chingelput	The Chingelput, T.S.	1863
61.	Conjeevaram	The Satyavarata, T.S.	1807
62.	Kadambur	Gana Vilas Lodge, T.S.	1913
63.	Nugambol	The Nugambol, T.S.	1913
64.	Poonamallee	The Poonamallee, T.S.	1893
65.	Puthonamkottai	Shri Krishnamurti, T.S.	1912
66.	Saidapet	The Srikrishna Lodge, T.S.	1901
67.	Thiruvallur (Chingleput)	The Veera Raghaa Lodge, T.S.	1898

Place	Name of the Branch	Date of Charter
68. Tonnadu		1913
69. Washermanpet		1909
	Tinnevelly District	
70. Ambasamudram	The Ambasamudram, T.S.	1889
71. Srivaikuntam	The Agasthya, T.S.	1897
72. Tinnevelly	The Tinnevelly, T.S.	1881
73. Tuticorin	Tirumantra Lodge, T.S.	1904
	Trichinopoly District	
74. Attankudi	The Attankudi, T.S.	1914
75. Illupur	Shri Kaliyana Venkata-chalapathi Lodge, T.S.	1909
76. Kulittalai	The Kulittalai Lodge, T.S.	1910
77. Lalgudi	The Srimathi Lodge, T.S.	1908
78. Namakkal	The Namakkal, T.S.	1887
79. Trichinopoly	The Trichinopoly, T.S.	1888
	Salem District	
80. Karur	The Karur, T.S.	1900
81. Salem	The Salem, T.S.	1897
	Ramnad District	
82. Paramakudi	The Paramakudi, T.S.	1885

Place		Name of the Branch	Date of Charter
83.	Rajapalayam	The Gnanand, T.S.	1915
84.	Ramnad	The Ramnad, T.S.	1904
85.	Sivaganga	The Sivaganga, T.S.	1891
86.	Srivilliputur	The Natchiyar, T.S.	1883.

Its Members

The Theosophical Society had lawyers and teachers as its members. In the Madras branch R. Raghunatha Rao was chosen as its President, G. Muthuswamy Chetty and P.Srinivasa Rao, both judges of the High Court of Madras, were chosen as its Vice-Presidents and T. Subba Rao, a lawyer in the High Court, was chosen as its Secretary. It inspired the educated youths. By June 1884, it had eighty branches in South India, with its members and sympathisers running into thousands.

Formation of Sanskrit Schools

Olcott and Blavatsky decided to start enduring institutions for the promotion of Vedic studies. To realise their dream, they started Sanskrit schools at Triplicane, Mylapore and Black Town.[26] The Society's members sent their children to these schools before admitting them into English medium schools. Sanskrit schools were opened by the Society's branches in Madura and Trichinopoly.

The Aryan League of Honour, 1884

In 1884 at the annual conference of the Theosophists at Adyar, a resolution was passed to the effect that an 'Aryan League of Honour' should be established in all centres to promote the cause of Aryan regeneration.[27]

The Adyar Oriental Library, 1886

In 1886, the Adyar Oriental Library was established, Olcott's main aim in starting this Library was to make it accessible not only to Indian scholars but also to scholars from the West to train Sanskrit Pandits.

The Contribution of the Theosophical Society to Social Reform

i. Education

Though the Theosophical Society, in the beginning, was mainly concerned with spiritual problems, its leaders slowly became interested in social reform activities

also. One of the social problems to which they paid their attention was education. Olcott, with a veiw to improving the lot of the Pariah children, started schools for them, an account of which is given below.

ii. Hindu Boys' Association, 1874

Olcott took delight in speaking to the Indian students, reiterating the past glories and rich traditions of India. In his lecture on 'India-*Past, Present and Future*' which he delivered at Lahore, he stressed on the inherent beauty of Indian tradition. He infused in them a sense of pride which was a prerequisite for the salvation of the country. With this aim, he formed the Boys 'Clubs and Societies in Madras which in 1874 became the Hindu Boys' Association. The Association aimed to weld all Hindu boys together so as to enable them to come to know and practise their religion in a true national spirit. It was an attempt to revive the old Hindu faith and reconcile the traditional with the modern.

iii. Olcott's Contribution to Education for Pariah Children

The outstanding work for which Olcott is remembered is the foundation of 'Pariah Schools' in Madras which were given the name 'Panchama Schools.' He was deeply moved by these unfortunate ones who were called 'the untouchables.'

In his pamphlet on 'The poor Pariah,' Olcott described the lot of the untouchables and appealed for help from the reformers. It was with the aim of promoting the welfare of the Pariah children that Olcott founded five schools in the greater Madras region in the period 1894-1906.[28] The first school was opened on June 12, 1894, near the Theosophical Society at Adyar.[29] This was a pioneering undertaking, as hardly anyone was interested in educating or caring for the 'outcastes' at that time.[30] With less than Rs.250, Olcott built the mud-walled palmyra thatched school house in which fifty-five pariah children were given instruction.[31] The building was declared open by one S. Ryden. To begin with, the school had twenty-five boys who were given free board and lodge. They were given instruction upto the Fourth Standard. Instructions were given in English, Tamil and Hindustani. He also taught them cooking, mending clothes and managing household.[32]

The second school, named after Blavatsky, was opened in 1898, the third one named after a young Brahmin, Damodar K. Mavalankar in 1898 and the Fourth named after the Tamil poet Thiruvalluvar . in 1902.[33] These schools were supervised by Miss.S.E. Palmer of Minnesota, U.S.A.

iv. Number of Students Studied

By 1901 the total number of Pariah children who studied in the Olcott schools was 384 boys and 150 girls.[34] The total number of teachers employed was sixteen.[35]

The following table shows the number of Pariah children getting educated at the Olcott Free School and H.P. Blavatsky Memorial School between 1894 and 1899.[36]

Year	Number of Students Sent for Examination	Number Passed	Percentage
1895-96	14	12	86
1896-97	33	25	75
1897-98	34	21	62
1898-99	54	33	61

The percentage of the Pariah children who passed from this school was eighty one per cent which was five per cent more than the entire presidency average.[37]

When Pariah children became grown up to support their families, they were discharged from the school.

7

The following table shows the number of Pariah children getting educated at the Olcott Free (Pariah) Schools between 1899 and 1902.

Olcott Free (Pariah) Schools						
	1899-1900			1900-1901		
Standard	No. of Students Sent for Examination	Numer Passed	Percentage of Passes	No. of Students Sent for Examination	Number Passed	percentage of Passes
Infant	37	27	73	29	25	86
First	28	24	85	26	16	61
Second	10	10	100	24	23	95
Third	10	10	100	10	9	90
Fourth	5	5	100	7	7	100
Total	90	76	84	96	80	83

V. Govt's Take Over of the Schools

In 1926 due to financial crisis, three schools were transferred as gifts to the Corporation of Madras. The Olcott Memorial School established by Olcott in 1894 and a Primary school at the fishing village of 'Olcott Kuppam' on the beach adjoining the Theosophical Society Estate continue to be run by a Board of Management under the Chairmanship of the President of the Theosophical Society.[38] It was upgraded into a high school in 1974.

Annie Besant's Contribution to the Theosophical Society

Annie Besant (1847-1933), born in Ireland, came to India in 1893. She advocated abolition of caste system. She wanted the common people and also the women of India to get educated. On the death of Olcott in 1907, Annie Besant became the President of the Theosophical Society. To improve the lot of women, she founded the Women's Indian Association at Adyar in 1917. The momentum gained strength when the All India Women's Conference

was organised in 1927. To encourage inter-dining and inter-marriages, she along with her friend, N. Subba Rao founded in 1904 the Madras Hindu Association.[39] In her book, *'Wake Up, India: A Plea for Social Reform'*, she rejected the caste system and exhorted the Madras audience to marry virgin widows.[40] In 1919, she founded the Training College of Teachers at Adyar, the Brahma Vidyashrama at Adyar in 1922 and after her death in 1933, the Besant Memorial School at Adyar in 1935 and the International Academy of Arts at Adyar in 1936 were established.

Conclusion

From the foregoing discussion, it could be inferred that the Theosophical Society was founded with the noble purpose of promoting Universal Brotherhood and unity of religions. It made Indians proud of their hoary past. It inculcated among its members a spirit of broad-minded appreciation of each other's faith.

In Tamil Nadu, during the period under review, the Theosophical Society endeavoured to mitigate the severities of the caste system. It encouraged widow re-marriage and promoted the welfare of the downtrodden. The Theosophists felt that education could remove the social disparity among the people. It was with this end that they established educational institutions for the Pariahs. Yet the Depressed Classes and the untouchables could not be drawn into it as its ideals centred round higher philosophy. It was only in the first quarter of the 20th century when the Non-Brahmin Movement spearheaded by P.Thiyagaraya Chetti and Dr.M.N. Nair, the Self-Respect Movement spearheaded by E.V. Ramasami and the Untouchability Removal Movement spearheaded by M.C. Rajah took up the cause of the down-trodden, a social awareness was created among the common people.

The Theosophists promoted the study of Sanskrit as it was the 'Key to treasures of ancient Indian learning and culture.' To this end, they started Sanskrit schools in the Presidency. They promoted the study of Tamil also. Thus the composite culture that was ushered in the Tamil land in the wake of the Aryanization of the South, got cemented. This was the significant contribution of the Theosophists to Tamil society which is discernible even today.

To promote the welfare of women, Annie Besant started in Madras the Madras Hindu Association (1904), Women's Indian Association (1917-18), Training College of Teachers (1919), and the Brahma Vidyashrama (1922). After her death in 1933, the Besant Memorial School (1934) and the International Academy of Arts (1936) were founded. One cannot ignore the services rendered by Annie Besant to Tamil society

and politics. Besant, a lady of Irish origin, started the Home Rule Movement for the Indians to attain their goal of self-rule and this speaks volumes of her involvement in Indian politics too.

All told, the Theosophical Society was not free from its shortcomings. Though it was started to promote unity of religions, it became the advocate of Hinduism and upheld Sanatana Dharma as its cardinal principle. It was further charged with promoting feelings of casteism from which criticism it has yet to recover.

Yet the Theosophical Society was a landmark in the history of that time. At a time when the people of this land had lost all their pride in their heritage, the Theosophical Society fostered in our countrymen a feeling of pride and a sense of values. The purpose once served, the Society receded to the background as is the case with all historic institutions and movements. At a time when man was bedevilled by distinctions of caste and creed, the Theosophical Society contributed its mite to bring men's minds in unison and to perceive nobler values transcending narrow grooves of sectarian thinking. Certainly Tamil Nadu benefited from it.

---

*1 The writer places on record his grateful thanks to Prof. R. Gopalan Shastri for his unflinching help in overseeing this paper. A part of this paper has been published in the book entitiled, *Prof. T.K. Venkataraman's 81st Birthday Commemoration Volume* edited by S. Nagarajan, (Madurai, 1981). This is only a partial study.

*2 The Brahmo Samaj, the Prarthana Samaj, the Arya Samaj together with the new Hindu reform bodies like the Theosophical Society and the Ramakrishna Mission have been given the name Hindu reform bodies.

*3 Occultism a perception of the mysterious which normally remains hidden to the ordinary human eyes.

*4 Clairvoyance - the alleged power of seeing things not present to the senses - Chamber' s Twentieth Century Dictionary p. 193.

NOTES

1. R.N. Saksena, *Indian Social Thought*, (Meerut, n.d.), p. 170.
2. R.C. Majumdar, *British Paramountcy and Indian Renaissance* (The History and Culture of the Indian People Series), Vol.X, Part II (Bombay, 1981), p. 115.
3. *Ibid.*, p.115.
4. Interview with Prof.C.E. Ramachandran, Head of the Department of Indian History, University of Madras.
5. Cited by V.K.R.V. Rao, *Swami Vivekananda - The Prophet of Vedantic Socialism* (Builders of India Series), (New Delhi, 1979), p.2.
6. *Ibid.*, p.2.
7. *Ibid.*, p.3.
8. Mukun, R. Jayakar, *Social Reform and Social Service*, Presidential Address delivered at the Bombay Provincial Social Conference at Nasik 1917, (Madras, 1917), p.4.
9. R.C. Majumdar, *op. cit.*, p.115.
10. *Ibid.*, p.115.
11. *Ibid.*, p.115.
12. Haridas Bhattacharya (ed.), *The Cultural Heritage of India, Vol.IV (The Religions)*, Reprint, (Calcutta, 1975), p.655.
13. *Encyclopaedia Britannica*, Vol.I, 1970 Edn. p. 1000.
14. Haridas Bhattacharya (ed.), *op. cit.*, p.640.
15. Annie Besant, *The Ancient Wisdom* - An outline of Theosophical Teachings, Reprint, (Adyar, 1949), p.1.
16. Stephen Neill, Gerald Anderson and John Goodwin (ed.), Concise Dictionary of the Christian World Mission. (London, 1970), p.596.
17. R.N. Saksena, *op. cit.*, p. 170.
18. S.P. Sen (ed.), *Social Contents of Indian Religious Reform Movements*, (Calcutta, 1978), p. 399.
19. Henry Steele Olcott, *Old Diary Leaves: The History of the Theosophical Society* - Second Series, 1878-1883; Reprint, (London, 1974), p.392.
20. 'The Golden Book of the Theosophical Society' (Pamphlet), p. 23.
21. *Ibid.*

22. *Supplement to the Theosophist*, (Madras, Sept. 1883), Vol.4, No.12, No.48, pp.1-3.

23. Henry Steele Olcott, *Old Diary Leaves: The History of the Theosophical Society* - Second Series, 1878-1883, Reprint, (Madras, 1974), pp.454-455.

24. V. Yasoda Devi, 'Social and Religious Reform Movements in Andhra Pradesh in the Nineteenth and Twentieth Centuries' in S.P. Sen (ed.), *Social and Religious Reform Movement in the Nineteenth and Twentieth Centuries*, (Calcutta, 1919), p 366.

25. Cited by M. Rani, *The Role of Mrs. Annie Besant in Tamil Nadu* (Unpublished M.Phil. Thesis, Madurai Kamaraj University), (Madurai, 1981), Appendix-1.

26. R. Suntharalingam, *Politics and Nationalist Awakening in South India*. (Arizona, 1974), p. 303.

27. Supplement to the Theosophist, Vol.6, No.5, (Madras, Feb. 1885), No.65, p.l.

28. 'Souvenir' - Centenary of the Theosophical Society, (Dec. 20-30) (Adyar, 1975).

29. Henry S. Olcott, 'The Poor Pariah' (Pamphlet), (Adyar, 1902), p. 17.

30. 'Souvenir' - 'Olcott Memorial Schools', 75th Anniversary.

31. Cited by Dale R.C. Mc Coy, *The Theosophical Movement And National Regeneration in India* (Unpublished Ph.D. Thesis) (University of Madras, 1978), p.181.

32. Henry S. Olcott, 'The Poor Pariah' (Pamphlet), (Adyar, 1902), p.17.

33. *Ibid.*, pp.17-18.

34. *Ibid.*, p.18.

35. *Ibid.*, p.19.

36. *Ibid.*, p.21.

37. *Ibid.*, p.22.

38. 'Souvenir,' *Centenary of the Theosophical Society*, (Dec.20-30), 1975, (Adyar, 1975).

39. N. Subba Rao Pantulu Garu (ed.), *Hindu Social Progress*, (Madras, 1904), Appendix-B, p.55.

40. Annie Besant, *Wake Up*, India: *A Plea for Social Reform*, (Adyar, 1913), p.68.

Tamil Civilization
Vol 7 No. 1

BOTANY OF KANCHIPURAM

N.C. Nair and V.S. Ramachandran

Kanchipuram is situated (in Lat.12 50' N Long. 79' 40' E.) 72 Kilometres from Madras City in a *West-South-Westerly direction.* It is now the headquarters of Chingleput district and the town is well connected to important places on all sides by road or rail.

The town of Kanchipuram has two divisions the Big Kanchipuram and the Little Kanchipuram, which are also called respectively as the Siva-Kanchi and the Vishnu-Kanchi. The Big Kanchipuram has a group of large temples, the *Kailasanatha*, Ekambraeswarar, Kamakshi Amman and Vaikuntaperumal. The little Kanchipuram is on the eastern extremity of the town with the Sri Varadarajaswami temple.

Earlier Botanical History From Remaining Monuments

From ancient literature it is understood that a considerable attention was given while planning the township of *Kanchi.* The city had a fortification of strong ramparts surrounded by deep defensive ditch bordered with a thick shrubbery of thorny and *spiny plants.* There were also large lotus tanks adding to the then existing magnificent scenery.

Beautiful but small and little shrines whose walls adorned with motifs of flowers, leaves, climbers and trees, relics of the monuments left behind for posterity by all those dynasties and earlier rulers of the city, settle themselves partly concealed by groves of coconut, mango etc. The Kailasanatha temple, formerly known as Rajasimhesvaragraham (built by Rajasimha) is surrounded by the splendour of paddy fields. The motif employed in depicting trees, shrubs, climbers, leaves and flowers seem to be almost identical in all Siva-temples. *Lotus motif seems* to have played a significant role in almost all temples. The impressive granite pillars bearing the lotus motif carved on them in the mahamandapa of Kailasanatha temple speak of sculptural excellence. It is unfortunate that

to give a natural look these sculptures were touched and re-touched with cement and other materials and hence the pristine beauty is partly gone. Similarly the frescoed paintings of plants on the walls and roofs of garbhagrahas as well as on the walls of courtyards of many of the temples are very patchy. To identify all plants from these patchy paintings and worn out sculptures is extremely difficult and will take several years of study.

Past History of Vegetation

Wet evergreen vegetation of Peninsular India is now confined to the west coast of Southern India. But, these are evidences indicating that several wet evergreen species of plants were widespread in the entire Indian Peninsula. The east coastal region as well as the interior plains of Tamil Nadu presently harbour dry vegetation. But, a number of angiosperm fossils of rainforest genera are known from areas near Kanchipuram such as Cuddalore sandstone series extending up to Neyveli and beyond. Examples are *Anisopteroxylon*, *Dipterocarpoxylon*, *Hopeoxylon*, *Mesuoxylon*, *Shoreoxylon* etc. Among the other genera indicative of cool humid climate several fossil pollen grains have been reported. Large petrified Podocarpaceons woods have also been found which is a very significant discovery. The only living native conifer of Southern India is *Decussocarpus wallichianus* occurring in the wet evergreen forests of Western Ghats. The presence of fossil wood (some of the best ever obtained from India) of Podocarp in the neighbourhood of Kanchipuram indicates that the area once had a humid tropical vegetation as is presently found only on Southern Western Ghats.

Present Vegetation

Forests are not found in the surroundings of Kanchi. The areas around this ancient city have only cultivated lands. The usual cereal crops grown here are paddy and ragi. In between the cultivated lands and on the bunds as well as on the hedges demarcating boundaries of fields and uncultivated lands remnants of Southern thorn scrub elements are met with. This probably indicates that southern thorn scrub forest existed in Kanchipuram and neighbourhood during the early days.

Trees

The trees in the area usually have short boles and low branching crowns which rarely meet. The usual height of the trees is not more than 9 m. The population of trees is usually an admixture of different species *(very few in number)*. Some of the characteristic *species* are:

Albizia lebbeck (L.) Willd., *Azadirachta indica* Juss., *Borassus flabellifer* L., *Limonia acidissima*

L., *Lannea coromandelica* (Houtt.) Merr., *Morinda* sp., *Prosopis cineraris* (L.) Drucs, *Phoenix sylvestris* Roxb., *Pithecellobium dulcs* (Roxb.) Benth. *Thespesia populnea* (L.) Soland. ex Cortea, *Acacia nilotics* (L.) Willd. BC Del. Subsp. *indica* (Benth.) Brenan etc. The common shrubs found are: *Alangium salvifolium* (L.f.) Wang, *Capparis divaricata* Lem., *Calotropis gigantea* (L.) Dryand, *Delonix elata* (L.) Gamble, *Prosopis glandulosa,* Torrey, *Prosopis chilensis* (Molina) Stuntz etc.

Weeds (including introduced) are abundant along road sides, cultivated lands and gardens. Some of the common species are: *Abutilon indicum* (L.) Sweet, *Acanthospermum hispidum* DC., *Achyranthes aspera* L., *Aerva lanata* (L.) Juss., *Ageratum convzoides* L., *Amaranthus spinosus* L.,Ammannia baccifera L., *Barleria prionitis* L., *Boerhavia diffusa* L., and *Borreria articularis* (L.f.).

The common climbers include: *Abrus precatorius* L., *Asparagus racemosus* Willd., *Cardiospermum halicacabum* L., *Coccinia grandis* (L.) Voigt., *Hemidesmus indicus* (L.) R. Br., *Pargularia daemia* (Forsk.) Choiv., *Toddalia asiatica* (L.) Lam. vax. *gracilis*, *Tragia involucrata* L., *Wattakaka volubilis* (L.f) Stapf etc.

The common bushy straggling plant is *Ziziphus genoplia* (L.) Mill.

Cultivated Plants

As already mentioned the principal cereal crops of the region are paddy (*Oryza sativa* L.), and ragi (*Eleusina coracana* L.) Gaartn. Pulses such as groundnut (*Arachis hypogeca* L.) black gram (*Vigna mungo* (L.) Hepper) green gram (*Vigna radiata* (L.) Wilcek, etc. are grown in surrounding areas of the city. Coconut (*Cocos nucifera* and banana (*Musa* spp.) plantations are not uncommon. On the bunds of fields *Sesbania grandiflora* (L.) Poir. is commonly grown. The leaves of this plant are known as good green manura. The flowers are edible. In most o. the compounds of residence *Moringa pterygosperma* Gaertn. is grown and its leaves, flowers and the tender fruits are cooked as vegetable.

Avenue Trees

Pongamia pinnata (L.) Pierre, *Tamarindus indica* L. and species of *Ficus* are the common avenue trees. *Ficus* trees are always looked upon with sentimental attachment inherited by traditions of Hindus. Often platforms are raised around *Ficus* trees and idols of village gods are installed on them. Circambulation around *Ficus* trees, particularly *Ficus religiosa* L. is a common religious practice of the Hindus.

Temple Gardens

Most of the major temples

have a garden attached to each of them. Flowers gathered from these gardens as well as those brought from outside by pilgrims are used for worship. The flowers/plant parts commonly used in the Siva temples are :

Nerium indicum Miller, *Nymphea pubescens* Willd., *Caletropis gigantea* (L.) Dryand., *Aegle marmelos* (L.) Corr., Bauhinia *variegata* L., *Cassia fistula* L., *Michelia champaca* l., *Nelumbo nucifera* Gaertn., *Leucas aspera* Spr., *Tabernasmontana coronaria* R. Br., *Vitex negundo* L., *Mimusops elengi* L., *Jasminum pubescens* Willd., *J. officinals* L. and *Acacia* spp. *Clitoria ternetea* L., *Hibiscus rosa-sinensis* L. etc. Among these Aegle (Bilva) leaves are part and parcel of Siva worship.

The following flowers/plant parts are generally used in the Vaishnava temples: *Jasminum sambac* Ait., J. *pubesce* Willd., *Artemisia annua* L., Nelumbo *nucifera* Gaertn., *Ocimum sanctum* L., *Michealia champaca* L., *Nerium indicum* Mill., *Calophyllum inophyllum* L., *Mimusops elengi* L., *Nythanthus arbor-tristis* L. Tulsi *(Ocimum)* is very important.

Sthalavrikshas

In ancient times, worship of trees as the abods for gods and spirits was very popular throughout India. Such trees were regarded as open temples without roof (hypaethral temples). The trees included Banyan *(Ficus benghalensis* L.), Pipal (Ficus *religiosa* L.) Jejube *(Zizyphus mauritiana* Lam.), Ilangi (*Mimusops elengi* L.), Jack (Artocarpus heterophyllus Lam.), Neem *Azadirachta indica* juss.) Kadamba (*Anthocephalus chinensis* (Lam.) Walp.), etc. Banyan has been considered to be the abode of Siva. Some times the trees were enclosed by brick walls and offerings were made. Honour given to other sacred trees was also similar. Often flowers and garlands were offered. Scented water was sprayed for purification. Flags were hoisted on the branches. Such scenes can be seen even today in villages. Further, particular trees were also treated as Kaval maram or totem trees. Probably tree-worship dates back to Harappan times or beyond and it is believed even now in villages around Kanchipuram that perambulators made on Pipal and Neem trees found in sacred sports bringsforth progeny.

In due course, dieties were placed at the base of sacred trees. These hypaethral shrines without roof gave place to roofed shrines and temple worship began to get more and more prominence. The ancient and deep rooted cult of tree worship persisted in the whole of southern India even after temple worship took a dominant place. As an indication of this each religious place has been associated with a tree or Sthalavriksha. Thus, in addition to the

importance of the God-head, sanctity of the place and tank/stream/river, a tree also forms an inseparable part in the Hindu worship. Amra, the mangro tree *(Mangifera indica* L.), is the Sthalavriksha of Ekambareswarar temple. It is traditionally believed that the tree is roughly 3000 years old (although no scientific record is forthcoming). The tree gives four types of fruits which differ in size, shape, colour and taste. Each type of fruit is characteristic of one of the four main branches of the tree. The four principal branches of the tree are believed to represent the four Vedas of Hindus. It is also believed that a linga sprang up from this tree which marked the origin of Kanchipuram. Kamakshi, the consort of Lord Shiva, is supposed to have done penance under the tree.

In Varadaraja temple Parijatha *(Nyctanthes arbortristis* L.), is the Sthalavriksha. The fragrant flowers of this are invariably used for worship.

Jinakanchi is situated on the banks of river Vegavathi. In ancient days (roughly about 2000 years ago), this place was full of Cotton fields and therefore was called as Thiruparuthikundrum. The other names of the village are: Arunagiri Medu and Sembedu.

As is well known Kanchipuram was also a centre of Jainism in the past. Vardhamana temple is the main Jain temple of Kanchipuram where *Ixora arborea* Roxb. ex Sm. is considered as the Sthalavriksha. This tree is believed to have been planted by Samantha Bhatra Acharyiar. The age of the tree cannot be easily determined, but according to the priests the tree is as old as the temple itself. As *Ixora arborea* Roxb. ex Sm. is not found wild any where near about this plant might have been brought from somewhere else. It is possible that when one tree dies another is planted in its place. In olden days a stage used to be raised around the tree and on the stage Sadhus and Kings used to sit to deliberate the matters of common interest.

In Siddha Lingeswarar temple Erukku *(Calotropis gigantea* - (L.) Dryand. - family Asclepiadaceae) is the Sthalavriksha. The flowers are invariably used for worship.

In Kachapeswarar temple, Murukku *(Butea monosperma* (Lam.) Taub. - family Fabaceae) is the Sthalavriksha and underneath the tree devotees used to perform pooja.

All other temples in Kanchipuram also have characteristic Sthalavrikshas. In most of them Peepul *(Ficus religiosa* L.) is also met with beneath which stone image of snake gods and deities are installed on raised platforms.

Derivation of the Village Name From Plants

There are a number of villages in Thondaimandalam comprising the present districts of Chingleput and North Arcot which are called after the names of trees such as marudur (after the marudu tree - *Terminalia alata* Heyne ex Roth - family Combretaceae), Naavalur (after the Naval tree - *Syzygium cumini* (L.) Skeels - family Myrtaceae) Panaiyur (after the Panai - *Borassus* flabellifer L. - family Arecaceae) Kadambur (after the Kadamba tree - *Anthocephalus chinensis* (Lam.) Walp .- family Rubiaceae), Jambukeswaram is named after Jumbu tree) *Prosopis* cineraria (L.) Druce - family Mimosaceae; Tillai Forest after Tillai (Exeo-ecaria agallocha L. - family Euphorbiaceae). Similarly Attiyur is said to be called after or formed under the Atti tree *(Ficus racemosa* L. - family Moraceae) commonly found in this region particularly on the river banks. There is a reference in the Sthala-purana that this place was only full of Atti trees. It is also known that during earlier days Deity in most of the temples were made of wood and the name of wood was also attached to the God. Thus in Varadarajaswamy temple, the main deity of the temple was made of Atti tree and hence Atti-varadar.

In the same way at Tirukkoilur (South Arcot district) the huge image of Trivikrama is still of wood. Even in Kanchipuram, the mulavar (primary) deities of the ancient temples of Tiruvekha, Ulagalanda Perumal and Paadagam are still in stucco. This clearly shows that installation of images in wood or stucco was the earlier practice.

Other Notes

A place called Mankadu (literally meaning forest of mango trees) is situated about fifty k.m.. from Kanchipuram. There is also a temple at Mankadu. The goddess Kamakshi of both Kanchipuram Ekambareswarar temple and the temple at Mankadu are one and the same. During festivals the goddess of Ekambareswarar temple is taken in procession to Mankadu. It is also held by local traditional belief that the entire area from Kanchipuram to Mankadu was a forest of mango trees.

For silk weaving Kanchipuram is a very import centre. Silk threads are imported from other places and mulberry cultivation is general is absent in the region.

The following table shows the list of plants used as Sthala-vrikshas against the places mentioned (in and around Kanchi-puram is the present Chingleput and North Arcot districts of Tamil Nadu).

List of Shiva Temples

Name of the Town	Name of the Plant	Name of the Temple
Achrapakkam	*Cassia fistula* L. Family - (Caesalpiniaceae)	Aatcheeswarar
Ollunthiyappattu	*Ficus religiosa* L. Family - Moraceae)	Arachilinathar
Thiruvalangadu	*Ficus benghalensis* L. (Moraceae)	Vadaranyeswarar
Thiruvadichoolam	*Aegle marmelos* (L.) (Rutaceae) Correa	Gnanapureeswarar
Irumppai	1) *Ficus religiosa* L. 2) (Moraceae) 3) *Madhuca nerrifolia* (Moon) Lam. (Sapotaceae)	Mahakaaliswarar
Illumbayangkkottur	*Jasminum officinale* L. (Oleaceae)	Chandrasekharar
Thakkolam	*Piper longum* L. (Piperaceae)	Jalathatheswarar
Thiruvotriyur (Sapotaceae)	*Mimusops elengi* L.	Athipuriswarar
Big Kanchipuram	*Mangifera indica* L. (Anachardiaceae)	Ekambareswarar
Thirukkaalimedu	*Canthium parviflorum* Lam. (Rubiaceae)	Sathiyanathar
Thirukkazhukundrum	*Musa* sp. (Musaceae)	Vedhagiriswarar
Kuranganilmuttom	*Ziziphus mauritiana* Lam. (Rhamnaceae)	Vaaleeswarar

Name of the Town	Name of the Plant	Name of the Temple
Thiruppanangadu	*Borassus flabelliber* L. (Arecaceae)	Thalaapureeswarar
Thiruppaanchur	*Bambusa arundinaceae* L. (Poaceae)	Srivakeeswarar
Mylapore	*Calophyllum inophyllum* L. (Clusiaceae)	Kabaleswarar
Makaral	*Citrus aurantifolia* (Christm.) - Swingle (Rutaceae)	Makaraleswarar
Thirumalpur	*Aegle marmelos* (L.) (Rutaceae)	Correa Manikan-deswarar
Thirumullaivoyil	*Jasminum* sps. (Oleaceae)	Masilamaneswarar
Thiruvakkarai	*Aegle marmelos* (L.) Correa (Rutaceae)	Chandrasekharar
Padi	1) *Stereospermum colais* (Dillw.) Mabberley (Bignoniaceae) 2) *Cassia fistula* L. (Caesalpiniaceae)	Thiruvalithayanathar
Thiruvanmiyur	*Prosopsis cinetaria* (L.) Druce (Mimosaceae)	Marunthecswarar
Thiruvalam	*Aegle marmelos* (L.) Correa (Rutaceae)	Vilwanathcswarar
Coovam	*Artocarpus heterophyllus* Lam. (Moraceae)	Thripuranthakeswarar

Name of the Town	Name of the Plant	Name of the Temple
Thiruveerkadu	*Acacia* sp. (Mimosaceae)	Vedhapureeswarar
List of Vaishnavite Temples		
Thiruvidanthai	*Calophyllum inophyllum* L. (Clusiaceae)	Aadivaragapperumal
Sholingar	*Nyctanthes arbortristis* L. (Oleaceae)	Yoganarasimhaperumal
Little Kanchipuram	*Nyctanthes arbortristis* L. (Oleaceae)	Varadarajaperumal koil
Little Kanchipuram	*Mimusops elengi* L. (Sapotaceae)	Chonnavannam Cheythaperumal
Big Kanchipuram	*Calophyllum inophyllum* L. (Clusiaceae)	Pandavanathaperumal
Banuchetty chatram	*Ficus religiosa* L. (Moraceae)	Vijayaraghavaperumal

REFERENCES

Gamble, J.S. & C.E.C. Fischer (1957.) Flora of the Presidency of Madras 3 Volumes (Repr. ed.) Calcutta.

James Hastings (Editor) (1934.) "Tree Worship" Encyclopaedia of Religion and Ethic Vol. XII. T.&T. Clark, Edinburgh, Second Edition.

Ramachandran, T.N. (1935.) Thiruparuthikundrum and its temples, Madras

Raman, K.V. (1975.) Sri-Varadarajaswamy Temple Kanchi. pp 1- 200. Abhinav Publications, New Delhi. 1980.

Sundara Sobitha Raj, K.K. Flora and Bakkthi period Ph.d.thesis, University of Kerala, Trivandrum (Unpublished).

Tamil Civilization
Vol 7 No. 1

WOMEN'S EDUCATION IN THE TAMIL COUNTRY BETWEEN 1947 AND 1967 A.D.

R. Natesan

The dawn of the twentieth century marked the beginning of a new era in the annals of the history of women's education in Tamil Nadu State. During the British period the diffusion of Western and Non-Hindu ideas created a stir in the Tamil country. The British administrative system based on the 'Rule of Law,' the reforms of Bentink and Dalhousie[1] and the efforts of the missionary questioned the basic principle of Hinduism, namely 'inequality.' Further, the reformist zeal encouraged Mrs. Annie Besant to organise the Theosophical society at Adayar near Madras. The Society stood for the emancipation of Women in the whole of Tamil Nadu. This was followed by the establishment of "The Women's Indian Association and 'the South Indian Women's Association. They stood for the abolition of social evils and added strength to the status of women in the Tamil country. Besides, the birth of prose literature in Tamil in the nineteenth and twentieth centuries served as a powerful weapon of thought and expression. The writings of Bharathiyar and Bharathidasan championed the cause of women. The emergence of social reformers like Periyar E.V. Ramasamy and Thiru Kaliyana Sundaram created an atmosphere conducive for social reforms in Tamil Nadu. While these paved the way for social reforms in general and the emancipation of women in particular, the introduction of the Western system of Education had opened new vistas of life and initiated many a change.

Women's Education in the Tamil Country Prior to 1947 A.D.

Female education remained neglected for long and for women education meant a capacity to read the scriptures. Writing was not encouraged. The question of school education had not received the state's care owing to the policy of non-intervention followed by the Court of Directors of the

East India Company. Though much was spoken of the importance of female education in the wood's Despatch of 1854[2] and in the Education Commission of 1882[3] the girls education in the Tamil Country was to a great extent confined to primary stage only.[4] In 1901-02, 106, 855 girls were studying in the primary stage.[5] Between 1897-1902, 3 women of South India took the M.A. Degree of the Madras University. In 1901-02, only one female student qualified for the B.A. degree.[6] This indicates that the public opinion was not in favour of girls higher education. Hence in the beginning of the 20th century the State Government of Madras fully accepted the proposition that "the active extension of primary extension was one of the most important duties of the state." In 1911 an attempt was made by Gokhale to introduce compulsory primary education for all the school-going-boys and girls. Besides, the Calcutta University commission (1917) appointed under the chairmanship of M.E. Sadler, stressed the importance of Women's higher education. It was only in 1920 the Madras Elementary Education Act was passed and the elementary education was thus made compulsory for boys and girls between the ages of 6 and 10. Again in 1929 the Indian statutory commission under the Chairmanship of Sir Philip Hartog pointed out the importance of Women's education and recommended special measures to be taken for the same.[7]

Since 30's to induce more number of girls students to take to education, free supply of books and slates, fee concessions and scholarships were also granted to them[8]. Despite these measures, the percentage of female-school-going children to the total number of females had increased from 0.9 in 1901 to 2.6 in 1931.[9] By the closing years of the British period, the state policy on education was one of concentration and consolidation of schools rather than expansion. Hence the Government granted aid to only complete primary schools with five standards.[10] On the whole the progress of female education upto 1947 was slow and not encouraging.

Women's Education in the Tamil Country between 1947 and 1967 A.D.

The period since 1947 witnessed the growth of education in Tamil Nadu at all stages. Further, the progress of Women's Education has also gained momentum. Since Independence, the state Government followed open door policy. Its object was one of a drive in mass education with the aim of ultimately getting into school all the boys and girls of school-going-age and keeping them there till they attained permanent literacy[11] by completing the Vth standard.[11] Besides, the

policy aimed to bifurcate courses at the secondary stage to suit to the varying needs and aptitude of the female students.[12] Under the chief Ministership of Kamaraj, the Government followed a policy of expansion of primary education and the free education scheme gave a fillip in its turn to the growth of secondary education particularly in rural areas. The poor female students in rural areas were largely benefitted by this policy. The Government was fully aware that the extension of free education upto the primary stage could not help the poor females to seek a fair living. To enable them to seek avenues of employment to a reasonable extent, the Government followed a policy of free education upto the secondary stage to all, irrespective of caste and sex from 1st April 1964 and during the closing years of the period under study, it was further extended upto the pre-University course. With regard to higher education, the Government followed a policy of extending higher education (viz.establishment of colleges in rural parts of Tamil Nadu) in rural areas for the benefit of the rural masses. As a result, the tempo of educational expansion increased very much.

To attract the poor female students to take to education, inducements such as free supply of books and slates, grant of fee concessions, scholarship, supply of milk and food and uniforms were initiated by the Government of Madras. In November 1957, the entire scheme was placed on a regular footing and subsidised as a part of the state Educational plan. The scheme was further improved because of the liberal assistance of Rs.3 crores given by the CARE organisation, during 1960-62.[13] These measures brought many changes in female education and enabled it to expand rapidly.

Pre-Primary Education

Prior to 1947 little attention was paid to Pre-Primary Education.[14] Pre-Primary education was intended to help children to cultivate good habits such as cleanliness of person good manners, charity and decency in speech, kindness, consideration for others and the promotion and early development of group consciousness. Few nursery schools at Palayamkottah, Karaikudi, Kumbakonam, Mylapore, Washermenpet and Tondiarpet were started soon after independence.[15] Municipal councils interested in starting nursery schools were given subsidies. In 1950, the corporation of Madras got a subsidy of Rs.8,552 from the State Government for the above purpose.[16] During 1957-58, there were 30 pre-primary schools in Tamil Nadu and in all these schools 1,516 girls were receiving instruction.[17] During 1964-66, an education commission appointed by the Government of India under the Chairmanship of Prof. D.S.Kothari

recommended an enrolment of at least five percent of the children of the age group 3-5 years and suggested a phased programme spread over the next 20 years. The commission further stressed the importance of female teachers in these schools.[18] During 1967-68, there were 32 nursery schools imparting instruction for the pre-school children in Tamil Nadu[19]

Elementary Education

Since 1947, a drive towards mass and compulsory primary education to all school-going-boys and girls under a phased programme was given effect to. Besides, steps were also taken to prevent "Wastage and stagnation." Due to the above measures in 1946-47, there were 1776 elementary schools for girls and 2,34,497[20] girl students were receiving instruction in these schools. This meant that the percentage of enrolment in the age group 6-11 is 52.5 for girls. During 50s, God Father scheme and school improvement conferences were undertaken and as a result between 1947 and 1957 the number of girls in elementary schools increased from 2,34,497 to 8,76,556.[21] In 1960s, Pilot school Health programme and the school complex programme were introduced to improve the standard of female elementary education. The school health programme aimed to improve the health of the female school-going-children while under the school complex programme the upper primary school was to work and give guidance to 8 to 10 lower primary schools that existed in the neighbourhood.

Since 1960, the Madras State introduced a new scheme of compulsion for the ages 6-11 in 3 stages under a phased programme to bring under instruction all female children of school-going-age. The scheme of compulsory education for children of the age group 6-11 was introduced in 1960-61 with the age group 6-7 in 1/3 area of the state. In 1961-62, it was extended to the age group 7-8 in that area and was in another 1/3 of the area for the age group 6-7. And during 1962-63 compulsion was introduced to the age group 8-9 in the first area and 7-8 in the second area. Thus by the end of 1964-65, compulsion for boys and girls was in force throughout the state for the age group 6-11.[22] As a result of compulsory elementary education under a phased programme 86.82 per cent of the girls of school-going-age were brought to the school.[23] This meant that the number of girls in elementary schools had increased to 12,98,570 in 1966-67.[24]

Secondary Education

Since 1947, with regard to secondary education the policy of the Government was to introduce bifurcated courses to suit to the needs of the girls. The bifurcated courses were introduced during 1948-49[25] and for the girls the

study of Domestic Science, Music and Dance were included for study. Though much was spoken of about Women's education in the Secondary Education Commission (Oct.1952-June1953), its recommendations were not given effect due to lack of funds.[26] When Kamaraj assumed office, a scheme of diversified courses such as Engineering, Textile Technology, Secretarial course and Home Science was introduced.[27] In 1958, to find out the ways and means to improve Women's Education, the Government of India appointed a National Committee. The National Committee on Women's education recommended that the education of women should be given special consideration and special funds should be allotted for its development.[28] While realising the importance of Women's education the Kothari Commission stated, "for full development of our human resources, the improvement of homes and for moulding the character of children during the most impressionable years of infancy, the education of women is of ever greater importance than that of man."[29]

Due to the measures taken by the state, the progress in secondary education was also worthy of mention. The number of secondary schools and scholars increased from 101 and 32,861 in 1946-47[30] to 145 and 68,762 in 1956-57[31] and again in 1966-67 the number increased to 395 and 4,18,609[32] respectively.

Collegiate Education

The progress of female education at the higher level was also appreciable. In 1946-47, there were 5 Colleges for women and in these colleges 1,236 women were receiving instruction.[33] To study and to improve higher education, University Education Commission was appointed (1948 - 49) under S.Radhakrishnan. The report is a valuable document which deals with all the major problems in higher education including female education[34]. Since 1950, all women's Colleges were improved. They improved their libraries, laboratories, hostels and playgrounds. In 1956, the collegiate education was re-organised and the new pattern consisted of a one year P.U.C. followed by a Degree Course of 3 years and a post-graduate course of 2 years after the first degree.[35] To raise the standard of collegiate education, refresher courses in English, Science and world History were conducted at Madras, Coimbatore, Madurai and Tirunelveli.[36] During 60's steps were taken to start more colleges in mofussil areas for the benefit of rural women students.

As a result of the above measures in 1948, the Ethiraj College for Women, Madras, Lady Doak College, Madurai and Nirmala College, Coimbatore were

affiliated to the Madras University.[37] The Queen Mary's College, Madras started intermediate courses in household arts. For the benefit of the employed women who wished to continue their further studies, an evening college was started at Queen Mary's College, Madras. The strength in Women's colleges was also increased simultaneously. In 1956-57 there were 15 colleges for women and 4,939 women were receiving instruction in them.[38] In 1966-67 there were 22 colleges and the strength increased to 21,935.[39]

Professional and Technical Education

Likewise, women showed keen interest in professional and technical education also. Since independence their interest in studying professional courses such as Medical, Engineering, Agricultural and Law was appreciable. In 1956-57, there were 552 women in medical colleges. Three women were taken to veterinary science and 8 women to Agricultural Science. There were also 19 women studying in the Madras Law College.[40] It is highly interesting to note that in 1966-67, 2,976 women students were studying in various professional institutions.[41] Besides, women took technical education also with much vigour and enthusiasm. As a result in 1964-65, 375 women were studying in polytechnics.[42]

A close study reveals the fact that since independence, the state Government had been best owing more attention to accelerate the progress of women's education at all stages. Response from the women was also equally recouraging. As a result, the number of institutions for women from the primary stage to the collegiate level had increased. Similarly, the number of women who took to education at all stages had been increased to a larger extent.

Impact

The introduction of the Western system of Education along with the growth of female education led to a great social awakening among women. K.Natarajan has stated, "If a person who died a hundred years ago came to life to-day, the first and foremost important change that would strike him is the revolution in the position of women.[43] While taking measures to emancipate women, the school of reformers had two divergent views. One school of thought preferred "Women's uplift." The meaning attached to women's uplift was reform of social practices so as to enable women to play a more important and more constructive role in society. The other preferred" equal rights for men and women.' The meaning attached to equal rights was 'the extension of the civil rights enjoyed by men in the political, economic and family spheres to

women.[44] However a close study will reveal the fact that the women's uplift conception was primarily educational. It was also realised that there cannot be educated people without educated women.

As a result of the growth of education among women, women were coming out of their shells. She is no longer cabined, cribbed, confined in the details of Zemana," stated L.S.S. O'malley.[45] The prejudice of the past against educating girls in the Tamil country no longer existed. To-day the status of women is one of equality and dignity. The modern women is no longer bound by false standards of modesty and reserve. Due to the growth of female education she no longer considers feminine etiquette to be one of total sub-ordination and helpless dependence on man. She has the confidence born of ability to compete with others on an equal footing.[46] To accelerate the process of the emancipation of women, the educated elite among women engaged in a variety of public activities. Annie Besant, Dr.Muthulakshmi Reddy and Kamala Nehru were the pioneers in this regard. The movement geared to securing equal rights in inheritance, marriage, requirement of the consent of both parties for marriage and the right to share equal responsibilities along with man in offices as well as in domestic affairs.[47]

The steady growth in female education necessarily meant late marriages and a tendency to avoid early marriage was also gaining ground among the girls.[48] The marriages between boys and girls below 10 years was totally absent by 1961 and for the age group of 15 to 19, 3.1 percent of males and 43.2 percent of females were married. Due to the innovation of late marriages a happy and healthy home with mutual understanding, love and affection and a growing feeling of equality between the sexes with more emphasis the companionship type of marriage and family came into existence. The Institution of marriage and family had also undergone changes and there took place intercaste marriages and widow remarriages. Due to the growth of female education, women started sharing all responsibilities and offices equally along with men with more vigour and enthusiasm than even. The educated women have become "good wives' and 'faithful mothers' and patterns of 'Female excellence. A tendency towards family planning was also slowly in bringing out changes among women. If the women are at present more progressive and if the status of women has improved, one major factor which has been responsible for it is the spread of education among women.

NOTES

1. In the Nineteenth century the enlightened reforms of Bentinck and Dalhousie paved the way for liberalism and humanitarianism.
2. The Despatch of 1854, para, 83.
3. The History of Education Commission of 1882, pp.548-49.
4. Report on public Instruction in the Madras Presidency for 1901-02, Vol. I, p.47.
5. *Ibid,*
6. The History of Higher Education in South India 1857-1957, Vol.I, Madras, 1957, p.34.
7. For further details refer Indian statutory commission, Interim Report, Calcutta, 1929, p.1.
8. G.O.No.621, Education, Law, 27-3-1934.
9. Report on Public Instruction in the Madras Presidency for 1936-37, Vol.I., p.103.
10. G.O.Ms.No.554, Education, 10-3-1939.
11. Report on Public Instruction in the Madras Presidency for 1946-47, Vol.I., p.6.
12. *Ibid,* p.54.
13. Madras Legislative Assembly Debates, Vol.II.No.12, 30th June 1962, p.111.
14. Pre-Primary Education was meant for children who were not less than 3 years of age.
15. R. Natesan, Education and social change in Tamil Nadu, (1900-1967 A.D.) unpublished Ph.D., Thesis, Madras University, 1986.
16. G.O.No.3068, Education, Madras, 16.11.1950.
17. Report on Public Instruction in the Madras State for 1957-58, p.45-46.
18. Kothari Commission Report 1964-66, p.126.
19. School Education in Tamil Nadu, Madras, 1974, p.9.
20. Report on Public Instruction in the Madras Presidency for 1946-47, part II, pp.278 - 285.
21. Report on Public Instruction in the Madras State for 1956-57, pp.330-31.
22. G.O.Ms.No. 1982, Education, 18-12-1967.

23. Report on Public Instruction in the Madras State for 1965-66. Vol.I., p.14.

24. Report on Public Instruction in Tamil Nadu from 1966-67 to 1972-73, p.58.

25. Report on Public Instruction in the Madras Presidency for 1948-49, Vol.I., p.3.

26. B.D.Bhatt, Educational Documents in India (1831 - 1968), New Delhi, 1969, p.168.

27. Madras Information, March 1958, p.4.

28. For further details refer Report on the National Committee on Women's Education, Government of India, 1959.

29. The Kothari Commission Report 1964-66, p.135.

30. Report on Public Instruction in the Madras Presidency for 1946-47 part II, pp.149-224.

31. Report on Public Instruction in the Madras State for 1956-57, p.344.

32. Report on Public Instruction in Tamil Nadu from 1966-67 to 1972-73, p.58.

33. Report on Public Instruction in the Madras Presidency for 1946-47, part II, p.9.

34. For further details refer the report of the University Education Commission 1948-49, Vol.I. Delhi, 1949.

35. Madras Information, March 1958, pp.5-6.

36. Report on Public Instruction in the Madras State for 1957-58, Vol.I. p.26.

37. The History of Higher Education in South India (1857-1957) Vol.II, Madras, 1957, pp.142-147 and 185.

38. Report on Public Instruction in the Madras State for 1956-57, p.352.

39. Report on Public Instruction in Tamil Nadu from 1966-67 to 1972-73, p.58.

40. Report on Public Instruction in the Madras State for 1955-56, pp.41, 42, 43 and 46.

41. Report on Public Instruction in Tamil Nadu from 1966-67 to 1972-73, p.58.

42. Report on Public Instruction in Madras State for 1964-65, p.506.

43. *Indian Social Reformer*, September 25, 1937.

44. Jana Matson Everett, *Women and Social Change in India*, 2nd edn. New Delhi, 1981, p.82.

45. L.S.S.O' Malley, *Modern India and the West*. Oxford, 1968, p.446.

46. Ved Dan Sudhi, *The Crisis of Changing India*, Delhi, 1974, pp.197-198.

47. Jana Matson Everett, edn, *Women and Social Changing in India*, 2nd edn. Delhi, 1981, p.15.

48. Census of India, Madras, 1961, Vol IX.,part II-c-Cultural Tables Madras, 1964, pp.32-33.

Tamil Civilization
Vol 7 No. 1

A NOTE ON THE ANTIQUITY OF VRDDHAGIRISVARA TEMPLE AT VRDDHACALAM

T. Chandrakumar

The Cola art is distinct by itself among the various arts of the Dravidian region, flourished at centres where the Colas had exercised unchallengeable control over the provinces that they ruled. In the peripheral areas the art got itself mingled with sub-regional idioms which gave forth the shadow of Cola style. The maturity in the architectural design or sculptural art of the Colas was itself an outcome or cream of the earlier traditions and practices which got descended from the Pallavas and the Pandyas and it is true to say that 'no art can flourish without antecedents' (Balasubrahmanyan 1971:337). The earliest temples of the Sangam period which were hallowed by the Tevaram hymnists (7th-8th centuries AD) had been given royal sanction by the Pallavas and subsequently by the Colas while the former boldly relished at first in scooping out rock abodes for the deities, the latter resolved in to renovating or reconstructing the older temples and therefore temples of the Cola period, not all, might be categorised as the prototypes of 'the Sangam and Tevaram Temples.' One of the best examples of this kind of Cola renovation is the temple at Vrddhacalam. This paper attempts to throw new light upon the antiquity of the Vrddhagirisvara temple at Vrddhacalam on the basis of literary and archaeological data.

Sangam Period

The antiquity of Vrddhacalam proper is well attested by archaeological investigation done in its vicinity. An extensive urn-burial site at Nachiarpettaimedu, half a kilometer from Vrddhacalam, has been excavated (*Indian Archaeology* 1960-61:63) and from this evidence it can be inferred that the vicinity of Vrddhacalam was an active centre of human habitation even in the beginning of the iron age.

The place came into the historical lime light for the first time during the Sangam period

ascribed to the early centuries of the Christian era. It appears that it was once a capital town of a chieftain. The chieftain whom *Agananuru* (197:7) associates with the capital (of Vrddhacalam) was one Kannan Elini. He had his capital at Te Mudukunram.[1] Here Te, signifying sacredness naturally indicates the possible existence of an idol and a temple. The verse runs as

> *Maramigu thanai Kannan*
> Elini
> *Te Mudukunram*
> *irandhanarayinum*

From this it can also be understood that the chieftain Kannan Elini had driven out his enemies in a battle which throws light upon the political condition of Vrddhacalam.

Pallava Period

Though the temple does not contain any epigraphical record of the Pallava period, the available Pallava *grantha* record from Rajendrapattinam (13 km. south of Vrddhacalam) indicates that the place might have been under the Pallava hegemony. The record mentions as one 'Mahendra' probably indicative of Mahendravarman I (AD 580-630). Apart from this paleographical evidence, the availability of an image of Balasubrahmanya in the temple of Tittagudi ascribable to the late Pallava period (8th Century A.D) lends substantiation to the claim.

The religious importance of Vrddhacalam and the deity are referred to in the hymns of Appar, Tirunanasambandar and Sundaramurti, the celebrated *Tevaram* hymnists of 7th-8th centuries A.D. They refer to the place as Tirumudukunram (Skt. Vrddhacalam of the later days) and the deity as *Tirumudukunruudaiyan, Mudukunratisan, Mudukunru-amarndvane (Tevaram,* 'Tirumudukunra patikam'-*passim).* We may note here that the prefix *Te* of the *Agananuru* is an equivalent expression of the *Tiru* of the *Tevaram* works. Not only these facts bear evidence to the 'peripetual sanctity' of the place right from the Ist century to 7th century but also give the basic architectural units or layout of the temple. Sundaramurti Nayanar in his *Tevaram* sings as *'Matam matil ani-gopuram mani-mantapam.'* Here the hymn clearly, presents the structures like matam 'central shrine' *matil* 'compound wall' *ani-gopuram* 'gateway perhaps in the axial order' and *manimantapam* 'ornate hall.' These temple structures would reflect the prevailing architectural units or layout which were in existence in the 7th-8th centuries, probably in perishable brick-martar medium. Therefore one does not get any monu mental vestiges of the temple to show that it was converted into that of stone

temple during the Cola period.

The Temple Under the Colas

The early association of the Colas with Vrddhacalam appears to have commenced from the time of Parantaka which aspect can be inferred that the Cola rule was interrupted during Rastrakuta occupation in A.D. 964. Rastrakuta Krsna III held sway over this region. His record in his 26th regnal year corresponding to October 26th A.D. 964, testifies to the interruption of the Rastrakuta rule (Chandrakumar 1981:57).

Direct evidence of the Cola occupation of Vrddhacalam comes in the region of Uttama Cola (A.D. 971-985). His 12th regional year record dated A.D. 982-83 (*A.R.E.* 1918 No.47: *S.I.I.* vol.XIX No.302) points out that the area was completely recovered from the occupation of Rastrakuta. The beginning of the rule of Uttama Cola shall be considered to be a formative and crucial period both from the history of the place and the structural expansion of the temple. The old brick temple, which was possibly in brick and mortar medium during the *Tevaram* period was rebuilt into that of granite edifice by Sembian Mahadeviyar, the mother of Uttama Cola. She is stated to have built the various units of the temple such as the 'Srikoil'[2] *snapana-mandapa* 'bathing hall', *gopuram* 'gateway' *surralai* 'covered verandah running around the compound wall' and *parivarakoilkal* 'shrines for attendant deities' (*S.I.I.*vol.XIX No.302). She was also careful in recording old inscriptions on the stone and preserving the older structural lay-out. She had preserved the old record of Krsna III the slabs bearing the engraved record was possibly inserted into the walls of the temple. This action of Sembian will give us two points; It shows her historical sense, i.e., the need to preserve older record for the sake of posterity on the one hand and on other her 'electric ethos,' that was the common characteristic feature of those periods.

The important unit of the structures which are analoguous to the earlier period, were retained almost in fullness, but renovated using stone by replacing the

Table Showing Architectural Parallels

Pallava Period	Cola Period
1. *Matam*	*Srikoil*
2. *Matil*	*Surralai* (cloistered verandah adjacent to the compound wall)
3. *Anigopuram*	*Gopura*[3]
4. *Manimantapam*	*Snapanamandapa*[4]
5.	*Parivarakoilkal*

perishable brick medium.

She retained the original layout and at the same time, introduced the scheme of *parivarakoilkal* and the cloistered verandah (supported by round pillars all around) adjacent to the compound wall. In the early Cola period there was one compound wall enclosing the constituent parts of a simple temple (Venkataraman 1971 : 51). The *parivarakoilkal* i.e., shrines for attendant deities, in all likelihood, was of the type of *astaparivara* (shrines for) eight attendant deities which can be inferred from an inscription of Rajendra Cola dated A.D. 1031-32 (*A.R.* 1918 No.54). It mentions *astaparivaram ettinukku arisipatakku* i.e., a certain quantity *(patakku)* of rice to be given to each of the eight attendant deities' and these might represent Jyestha, Saptamatrkas Ganesa, Surya, Chandra, Subrahmanya, Chandikesvara and Nandi. Five images out of the eight are now located in the courtyard except Jyestha and Chandra and the available icons do not belong to the same period on iconographical grounds.

The aforementioned five structures were built towards the end of 10th century A.D. The first four units conform much to the architectural characteristics of the early Cola order. The reconstruction into stone was not an isolated event, but it was part of a wider movement that was going on under Aditya I and Uttama Cola. The five constituents are extant today amidst alterations of the later period and therefore the view of Douglas Barret stating 'all Sembian Mahadeviyar's work has disappeared' is not acceptable (Barret 1974:93).

Conclusion

The foregoing analysis gives an insight into the antiquity of the temple dating right from the Ist century AD onwards. It is perceivable that the sacred spot around some mystic objects of veneration appear to have had existed during the early centuries of the Christian era which subsequently reached the stage of definitive expression in form and content during the Pallava period. The then perishable monument of the Pallava period got renovated evergreen by the attempt of celebration into stone by the Cola monarchs around the 10th century A.D. The central shrine and its constituents were the creations of Sembian Mahadeviyar, who built in stone replacing the perishable brick structure. In these respects the Vrddacalam temple appears to have been older than the temple of Chidambaram, abode of God Nataraja. The perpetual sacredness associated with this sacred spot is an absorbing theme both from the points of sanctity and

historicity.

NOTES

1. M. Raghava Aiyangar, identifies *Te Mudukunram* with Vrddhacalam *Seravendar seyut kovai* Intr. p.23. The deity is known as Tirumudukunran Udaiya Nayanmar in the Cola records. In the same way, the Muchukundesvara temple at Kodumbalur, according to the inscriptions of that place, is also known as Tirumudukunram Udaiyar temple. It poses a problem in the identification as to which place the *Te Mudukunram* can be ascribed. It can be solved by means of the subsequent references about the place, Vrddhacalam. The deity at Vrddhacalam has already been sung by the *Tevaram* hymnists, it can be presumed that *Agananuru* reference indicates the present day Vrddhacalam only and moreover the Muchukundesvara temple was built by Mahimalaya Irukkuvel in the last days of Parantaka (A.D. 907-955) (Balasubrahmanyam 1971:112).

2. The basic unit is evidently implied in the term *Srikoil* i.e., the compact unit of the sanctum proper and its *ardhamandapa* adjunct with two Dvarapalas at the entrance. The architectural features conform to the characteristics of the early Cola order. The term *srikoil* reprsents the main inten temple which is a continuance of the Pandya-Cola tradition of Tamil Country where it was customary to designate the main temple by this term (Soundararajan 1969:120).

3. The *gopura* as stated to have been erected by Sembian Mahadeviyar, is a modest structure which had not been allowed to overshadow the central cella. It displays the elegant and simple architectural features of the early Cola order. It has no tower over it.

4. The exact location of *snapana-mandapa* cannot be ascertained as that name is no longer current today. However judged from the order in which it is mentioned between the *srikoil* and *gopura* it would have meant to represent the present *mukhamandapa*. This view is well supported by the location of the Uttama's record on the south wall of *mukhamandapa*. The *idaikali* (transept) should have come into existence about the same time.

REFERENCES

Agananuru, ed. P.V.Kasi Visvanathan Chettiar (1959) Saiva Siddhanta Publishing Society, Tirunelveli.

Aiyangar, Raghava M. (1947) *Seravendar Seyut Kovai* University of Travancore, Travancore.

Annual Report of South Indian Epigraphy, Delhi.

Balasubramaniyam S.R. (1971) *Early Chola Temples*, Bombay.

Barret, Douglas (1974) *Early Cola Architecture and Sculpture*, London.

Chandrakumar T. "Vriddhagirisvara Temple, Vriddhachalam A Study of its History, Art and Architecture" Unpublished Ph.D., thesis, University of Madras, Madras. 1983.

-------- (1981) "Inscription of Krishna III Rashtrakuta at Vriddhachalam (p.52-58) *Proceedings of the South Indian History Congress*, Madurai.

Indian Archaeology (1961) ed. A.Ghosh, Archaeological Survey of India, New Delhi.

South Indian Inscriptions, Archaeological Survey of India, Madras.

Soundararajan, K.V. (1969) *Early Temple Architecture in Karnataka and its Ramifications*, Dharwar.

Tevaram (ed) Vidvan Shri Muttukumara Swami Temiran (1968) Srivaikuntam.

Venkataraman, B. (1971) *Laddigam: A Later Chola Temple, New Delhi.*

Tamil Civilization
Vol 7 No. 1

BHAKTI AND CANKAM: A NOTE ON THE STIRRINGS OF TAMIL NATIONALISM

K.I. Koppedrayer

Nationalism is often defined as a fairly recent phenomenon, a product of post-colonialism. Though the expressions of Tamil pride one finds in South India today may be unique to our modern period, feelings of cultural identity have long been a feature of the Tamil social landscape. To find the roots of this awareness of cultural integrity, one must turn to the history of Tamil literature. One noticeable evidence of cultural identity is in the hymnsinging of the alvar and nayanmar saints of the seventh to ninth century. The hymns of these saints convey an outpouring of piety; they resonate with the religiousity of those completely enthralled with the beautitude of the Lord. But they made another contribution to Tamil culture; the hymn-singing and mass movement of peoples it entailed performed a very important social function, the implications of which are often overlooked when the so-called bhakti period of South Indian history is discussed.

The movement of these saints prepared the ground for the later feelings of nationalism; it ripened the soil by unifying the Tamil countryside. When the hymn-singers crossed the countryside, moving from one temple to another, they brought with them the means of linking together the distant and divergent regions. The importance of this function cannot be taken for granted: when the modern Tamilians think of their country, they think of an area that spans from Tiruchendur to Citamparam and Kanchipuram to Kapalesvar temple in Madras. The focal points that are important in the modern Tamil's concept of Tamilnadu are those points demarcated by the nayanmars and alvars. And when the modern Tamil envisages Tamilnadu, what is he or she doing other than retracing the footsteps of these saints? So also, as, for example, the language of Saiva Siddhanta can be understood by those who hail from the Tirunelveli region as well as those who live in Madras, a common ethos underlies this understanding, an ethos engendered by those poet saints who literally

unified the countryside in their hymns. What they did was quite remarkable, considering what travel conditions must have been like in the seventh or eighth century. In the Cilappatikaram the ardous journey of Kannaki and Kovalan from Pumpuhar to Maturai is poignantly depicted; what the nayanmar and alvar underwent must have been equally strenuous. It was neither for their fame nor for their own glory, but for something far greater; they sang the praises of their Lord, and they sang to unify Tamilnadu.

This unification took place mainly during the seventh to ninth century, but earlier suggestions of the beginnings of this process are found in the last of the Cankam works. Too often modern scholarship has tended to see a hiatus between the Cankam period and the later periods of Tamil history. Scholars like Kamil Zvelebil and K.A. Nilakanta Sastri tend to read some sort of radical transformation into what took place between the time of the Cankam akam and puram poetry and the period when the nayanmar and alvar saints moved about. This transformation, or break, in South Indian history is then couched in obscure terms like kalabra inter-regnum or the like. But, when one carefully examines the literature, one finds a social development - a continuity - that can be mapped out. For sure, this development denotes certain changes in Tamil society, but there is neither the break, nor the radical transformation so often described by South Indian historians. Instead, one finds a process of social unification going on, a process further engendered by the fervent out-pourings of the bhaktas of the seventh to ninth century.

To find clues of this process of social unification, one can turn to later Cankam works. What characterizes this material is its strict classification of tinai. According to the fifth sutra of Porul Adhikaram Akattinai Iyal of *Tolkappiyam*, there are five regions: the hill country called Kurinji inhabited by Kauravar and presided over by Murukan; the pasture land, or mullai whose folk rever Visnu; the seaside, neytal, where Varuna is revered; the riverine region called marutam, of Lord Indra; and the desert region, palai, where korravai is the presiding deity. When one reads of this sification, one must recognize that the regional differentiation is more than a didactic device; it is also a statement of a geographical area that does not yet perceive of itself as a whole. Five regions, each presided over by a different deity, each characterized by its own social customs, at this stage of development, it is not unity that is important, but rather diversity. However, that the Tolkappiyam brings all together under a general outline of tinai suggests that the first step of

unification has already begun.

The next stage shows up in two other Cankam works, the *Tirumurukarruppadai* and the *Paripatal*. The story of how Nakkiran came to compose the Tirumurukarruppadai is well-known, so there is no need to repeat it. What should be considered for a movement, is where Nakkirar travelled - in his mind's eye at least - when he came to sing his praise of Murukan. Tirupparankundram, near Maturai, Tirucendur, Tiru-avinankuti near Palani, Tiruverakam or perhaps Swamimalai, Palamutir-colai or Alakarkoil are the places celebrated in this idyll. In each of these places a clear description of Murukan is given, and in each of these places something of the customs and practices of the people found there, are sung.

At Tirucendur the tapas of devotees is described, as well as the yajnas of the Brahmans, as Tiru-avinankuti all the gods, Visnu, Siva, Indra, the thirty-three demi gods, the Adityas, Rudras, Vasus and Maruts, are brought together in the devotion of Murukan, at Kunratoratal it is the dance of the hill people that is highlighted, while at Palamutir-colai, all of this is contrasted with the sacrifices of the Velans, the priests of Murukan. By high-lighting all of these groups, Brahmans, devotees engaged in rigorous austerities, hill-people in festive attire, Velans in blood sacrifice, the Tirumurukarrupadai serves to bring together these divergent segments of the population under one ritual network. Already the process of uniting peoples and consolidating one ethos has begun. The songs of the Tirumurukarrupadai are clear testimony to that.

Likewise, the different religious practices, the Vedic sacrifices of the Brahmans, the tapas of devotees, the festivals, the blood sacrifices, each of which represents a different stream in the make-up of Tamil society, are brought together, and by their treatment in this poem, their differences are reconciled. What Nakkirar achieves in this poem is more than just an effort in tolerance; rather the poem is an attempt to look beyond the differences and see something which not only transcends the potential conflict these differences symbolize, but also harmonizes this diversity by making each aspect of it a complementary part of a larger whole. The genre of poem, arruppatai, reveals this function; when one who has received the grace of God meets another with the same intent, however different the other may seem, that person can show the way to salvation. The awareness of something greater than the individual and that person's particular mode of being will help overcome the conflict that results when only difference is seen.

Of the Paripatal, much the same can be said. Because the

extant work is far from complete, no sweeping conclusions can be drawn. In the Paripatal motifs from the pan-Indian stories of the gods feature centrally. In the poems of Murukan and Tirumal, these references heighten the hearers' awareness of a religious and philosophical system that links the particular deity of a specific place with a much larger network. As this awareness is engendered, the peoples of the specific localities are drawn together. Such awareness is the first step in state formation; before an integrated and cohesive political unit can emerge, a unifying and uniting consciousness must prevail among the peoples who are to coexist together in such a political unit.

In one of the fragments of the *Paripatal* (Gros:144), there is a rather remarkable poem to Tirumal in which the whole countryside is described. In detail each of the groups of the countryside, the labourers in the fields, the drunkard who reveal whose noise is likened to the sounds of extracting juice from sugarcane, the merchants, the assembly of antanar who have attained glory in virtue and who never stray from the ways of divine revelation - the description is vivid. what is most important, however, is the function this description serves. At each juncture, as each different group is taken up for description, the poet proclaims that the group and its activities, however mundane or worldly they may seem to be, are actually part of an on-going process of devotion to Tirumal. The arcane secrets of the antanar, the boisterous reverly of those who labour in the field, the sounds of austerities, all are the same and all are an out-pouring of love to Tirumal. Note the didactic effect achieved by the poet: class difference, ritual difference, group differentiation are cutting across in a single sweep and merge in the statement of bhakti. By lingering on the different ways in which this devotion can be manifested the poet achieves the goal of uniting what other wise might be seen as the breakdown of harmony. Yet, the poet gathers together all of this diversity by establishing a truth that transcends these differences, yet of which each takes part.

At this stage in the development in Tamil culture already the countryside is beginning to be treated as an integral whole. Contrast this integration with the earlier Cankam emphasis on locality, on regional difference. What the later Cankam works began was a unification of the Tamil country; this process culminated in the movement of the nayanmar and the alvar. The sixty-three nayanmar immortalized by Cekkilar come not from one community, but from many; the story of Kannappar is juxtaposed to that of the pious Brahman. High and low together, each engaging in a demonstration of

devotion. Even the offering of raw flesh, repulsive to the indigent Brahman who saw his linga image desecrated, was not spurned by the Lord, who in turn subjected Kannappar to a test. And indeed, the profound sincerity of Kannappar's devotion serves as testimony that the love of god has far greater value than any mechanical ritual no matter how carefully it is performed. This is the message of both the nayanmar and alvar, that all live together in a community, a Tamil community. By walking length and breadth of the Tamil countryside, the hymnsingers helped bring together the different regions of what is now Tamilnadu. Their footsteps helped forge social integration. Without the echoes of the nayanmar and alvar footsteps, echoes of which are still heard in the temples of South India today, could a shared awareness of cultural identity have developed as it has in areas as different as Thanjavur, Tirunelveli, Coimbatore? What has made the common view of Tamil identity possible in these regions? The answer lies in part in what the nayanmars and alvars have achieved.

CONTRIBUTORS

Palany. Arangasamy
Professor & Head
Department of Translation
Tamil University
Thanjavur - 613 005.

Dr. Aroma Glory Sam
Associate Professor
Department of Sociology
Tamil University
Thanjavur 613 005.

Dr. T. Chandrakumar
Associate Professor
Department of Sculpture
Tamil University
Thanjavur 613 005.

Dr. S.N. Kandaswamy
Dean, Faculty of Language
Professor & Head
Department of Literature
Tamil University
Thanjavur 613 005.

Prof. K. I. Koppedrayer
Department of Religion and Culture
Wilfrid Laurier University
Waterloo, Ont. N2L 3C5

Dr. K. Meenakshi
Jawaharlal Nehru University

N.C. Nair
Botanical Survey of India,
Coimbatore - 3.

R. Natesan
Lecturer
C. Abdul Hakeem College
Melvisharam N.A.A. District

Dr. C. Paramarthalingam
Reader in History
Madurai University.

V.S. Ramachandran
Botanical Survey of India
Coimbatore - 3.

Other Publications of the Tamil University

The *News Bulletin* in English and the *Ceithi Malar* in Tamil are issued on the 15th of every month.

SUBSCRIPTION

	India & Sri Lanka	Foreign
Annual	Rs. 5-00	U.S.$ 4/-
Three years	Rs. 12-00	U.S.$ 10/-

Please enter your subscriptions for the *News Bulletin* and the *Ceithi Malar* to ensure the receipt of the issues regularly.

The first three year's issues of *Tamil Kalai / Tamil Civilization* respectively have been bound together into one volume and are available for sale at the price of Rs. 70/- each.

Advertisement tariff

FOR SINGLE INSERTION

Back cover	- Rs. 1000-00
Inside cover	- Rs. 750-00
In-between-pages	- Rs. 500-00

ENGLISH PUBLICATIONS OF THE TAMIL UNIVERSITY

1. **Tamil Literature**
   - M.S.Poornalingam Pillai Rs.60/-
2. **Tamil University Machine Translation System**
   - Co-authors: K.C.Chellamuthu K.Rangan,K. Murugesan Rs.53/-
3. **A Study on the Thanjavur Art Plate**
   - P.Saravanavel Rs.42/-
4. **Indians in South Africa**
   - K.Nambi Arooran Rs.42/-
5. **Pattuppattu**
   - J.V.Chelliah Rs.60/-
6. **Shakespeare and Ilango as Tragedians**
   - K.Chellappan Rs.50/-
7. **The Catalogue of Palmleaf Manuscripts in the Tamil University**
   - Compiled by: K.C.Chellamuthu, T.Padmanaban, P.V. Nagarajan Rs.39/-
8. **Computer Analysis of Tirukkural**
   - K.C.Chellamuthu, S.Baskaran Rs.117/-
9. **Dravidian Influence in Thai Culture**
   - M.E.Manickavasagom Rs.54/-
10. **English-Tamil Pedagogical Dictionary**
    - S.Rajaram Rs.56/-
11. **The Process and the Effects of Modernization in Indian Rural Communities**
    - Editor: S.S.Thekkamalai Rs.51/-
12. **Satellite' Symposium on Traditional Medicine as Adjunct to Asian Congress of Pharmacology, 1985**
    - Editor: J.Sadique Rs.53/-
13. **Proceedings of the Thirteenth All India Conference of Dravidian Linguists**
    - Editor: K.Rangan Rs.79/-
14. **Literary History in Tamil**
    - Karthigesu Sivathamby Rs.42/-
15. **History of Freedom Movement in Tamil Nadu**
    ('Vidutalai Poril Tamilakam' by Dr. Ma.Po.Si.) English Translation: K.Chellappan Rs.40/-
16. **Tirukkural (Pocket Edition)**
    - G.U.Popes Translation Rs.5/-
17. **Environment and Urbanisation in Early Tamilagam**
    - T.K.Venkatasubramanian Rs.20/-
18. **History of Traditional Navigation**
    - Edited by: G. Victor Rajamanickam & Y. Subbarayalu Rs.24/-

Published by the Director of Publications on behalf of the Tamil University, Thanjavur. Printed at the Tamil University (Off-set) Press, Thanjavur-613005.